

PREACHING AND LEADERSHIP:
REESTABLISHING TRUST IN
PASTORAL LEADERSHIP

Keith D. Tillett

B.S., Livingstone College, 1997
M.Div., Hood Theological Seminary, 2000

Mentors
Ricky Woods, D.Min.
Terry Thomas, D.Min.

A FINAL DOCUMENT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTICULAR FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
DAYTON, OHIO
December, 2009

**United Theological Seminary
Dayton, Ohio**

**Faculty Approval Page
Doctor of Ministry Final Project**

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Date: _____

Approved:

Faculty Mentor (s):

Interim Associate Dean of Doctoral Studies

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ABSTRACT

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This project addressed the issue of distrust in pastoral leadership at St. Paul African Methodist Episcopal Zion Church in Trenton New Jersey. The project model consisted of six ninety minute teaching sessions on fear, forgiveness, faith, and risk-taking. There were fourteen participants involved in the project. By using a pre and post test, and focus groups, the qualitative exploration motif discovered that the participants evolved from a level of distrust to trusting in pastoral leadership. The results of the model also demonstrated an attitudinal change and a level of spiritual growth.

ACKNOWLEDGEMENTS

To my wife, Kerri, whose amazing level of understanding and support has certainly demonstrated love, commitment, and patience throughout this entire Doctor of Ministry Program. Thank you for giving me the freedom to complete this project at United Theological Seminary. I love you dearly and deeply.

To daddy's two breathtaking blessings: Kyndal and Keith II. Thank you for giving daddy time away from our special time together to pursue this academic achievement. I love you both. We will celebrate at Disneyland!

To both Dr. Ricky Woods and Dr. Terry Thomas, who have given many hours of support throughout this entire journey. Thank you for pouring out of you into me the richness that God has placed in you.

To my professional associates, T. Anthony, Doug and Joanne for your support, time and patience: Thank you! To my context associates and the entire membership of the St. Paul Church family: thank you for allowing your pastor to take time to pursue this educational opportunity so that I might improve myself to be a more effective and efficient pastor to you. May God continue to bless you!

To my entire family who continued to encourage and support me throughout this entire educational experience. Thank you for your support.

To all of the committed and honest participants: May God Continue to Bless you as you have been a Blessing to Me! Thank You!

DEDICATION

As I consider this work, I cannot help but to think about the many sacrifices made to arrive at its completion. There were many days that I was not able to spend the quality time that I believed is much needed and desired with my family because I was often engaged in the research and development of this project. The many days I sat at my desk engulfed in this project while my wife and children were spending quality time together at the park, children's museum, aquarium, or some other activity of enjoyment together was a major sacrifice. I recall many days when my children would come into my office and say to me, "Daddy, are you coming with us?" and in disappointment I would respond, "Daddy would love to go with you but I have to complete my school work." They would smile, hug me, and run to the garage door to get into the SUV to go with my wife to their fun activity. In most instances it was difficult for me to watch them leave as I stayed behind to continue my work. When many would complain, my wife never complained throughout the entire process because she understood the importance of the project and its significance to my ministry as a whole.

There are many who were a tremendous encouragement along the way, but I cannot help but take a moment to dedicate this project to my loving and dedicated wife, Kerri, my daughter Kyndal, and my son Keith II. It is because of your love, support, and encouragement throughout the entire process that this work was completed. Thank You So Much!

INTRODUCTION

For many years the church has had to deal with the issue of distrust in pastoral leadership. This issue stems from some type of immoral action carried out by a member of the clergy. Unfortunately, the action which created distrust has made it extremely difficult in many congregations for the pastor to lead. The ill-fated result is that typically all preachers are placed in the same category if one member of the clergy does something immoral. That is, pastors who lead with the call of Christ (moral character) are often placed in the same category and viewed the same as those who have created the issue of distrust in pastoral leadership.

Because the issue of distrust exist in so many religious communities and is often the subject of discussion within the church and in many none religious environments, the author of this project thought that it would be extremely important to develop a work that would assist congregations in reestablishing trust in pastoral leadership.

The purpose of this project is to reestablish trust in pastoral leadership at the St. Paul A.M.E. Zion Church. The hypothesis is that trust can be restored in pastoral leadership as parishioners observe the moral character of the pastor over a period of time, identifying that the moral character represents the call of Christ on the pastor's life. It is after this period of observing the moral character of the pastor that parishioners can then take a risk and restore trust in pastoral leadership.

Ultimately the parishioner reestablishes trust in pastoral leadership when he or she identifies that his or her trust is in the call of God on pastoral leadership more so than the person of the pastor.

This project will consist of seven sections. The first section is identified as the introduction. The purpose of the introduction is to introduce the reader to the model of ministry. Chapter One is the ministry focus and will define the area of ministry this model is addressing. It will explain why this area of ministry has been chosen and what special insights will be brought to this particular ministry. It will consist of the spiritual autobiography, context and synergy.

Chapter Two is the State of the Art in this ministry and will consist of the review of literature available on the subject. It will give a brief description of the literature and how it will be utilized in the project.

Chapter Three, theoretical foundations will be divided into three sections. The first section will give historical support to the project. The second section will give theological support to the project. The third will give biblical support to the project.

Chapter Four will discuss the methodology and design of the model to be utilized in the field experience. It will consist of the hypothesis, intervention, research design, measurement and implementation.

Chapter Five, field experience will give a clear view of what happened during the implementation of the project. The concluding chapter contains reflection, summary, modifications and conclusions based upon the occurrences achieved and the findings of

the project. In order for churches to help parishioners experience a greater level of spiritual direction, it must move from a level of distrust to trust in pastoral leadership.

CHAPTER ONE

MINISTRY FOCUS

Spiritual Autobiography

The author grew up in San Diego, California and attended the Logan Temple African Methodist Episcopal Zion Church. As a child growing up in the church, the author served in several areas of ministry. His parents were also very much involved in the church serving in various positions of leadership.

Church was not an option in the author's home. On Sunday mornings it was required for the author to attend Sunday church school and worship service. If for some reason the author was sick or did not attend service that Sunday morning, he had to remain at home indoors the entire day. For the author, that was a big deal because Sunday afternoon was the allotted time to enjoy the outdoors with the neighborhood kids before school the following day.

When the author looks at the concept of a role model, his parents were at the top of the list as they constantly instilled the importance of moral character. Although he looked up to his father as his male role model, the author was also captivated with pastoral leadership and had a great deal of respect for the position.

The author's older brother, Charles Jr., and friend Paul Everett accepted the call to preach when they were 13 and 15 years old respectively. They, like the author, were very active in the church. The author remembers following them around and looking up to them because they were very close.

During that time, the Pastor was the Reverend Cleveland F. Thornhill, a young Pastor who because of his youthfulness was an inspiration to the author. After some time Reverend Thornhill left San Diego for New Haven, Connecticut to pastor Varick Memorial A.M.E. Zion Church.

Reverend Thornhill was followed by Reverend Aaron Moore, who served Logan Temple for 10 years. Unlike Reverend Thornhill, Reverend Moore was old school in every way. The author would consider him a traditional pastor. He tolerated some contemporary styles of worship but his was extremely traditional in every aspect.

It was under the leadership of Reverend Moore that the author accepted Christ at the age of ten years old. The author did not hear an audible voice from God, but instead, an inner voice telling him that he needed to give his life to the Lord. The author remembers going to the pastor's study and sharing with him his experience with God; thereafter, the pastor began to share with the author the saving grace of God.

As the author's brother, Charles Jr. and Paul were new in ministry; they followed Pastor Moore's leadership. Reverend Moore taught, trained, and nurtured them along with the author, the tag along kid. The pastor took them to the various denominational meetings, pastoral visitations, serving communion to the sick, and some local church meetings. The author clearly remembers Reverend Moore not only being a traditional

pastor but extremely serious about ministry. He dressed in a black suit and clergy collar and suggested to his mentees that a preacher must always look like a preacher. If he ever caught preachers casually dressed he would remind them of the importance of dressing and looking like a preacher. Reverend Moore would not under any circumstance tolerate anyone playing with the church. He was just that serious about ministry. The author could always remember Reverend. Moore saying, “they (members) are going to always talk about you just not let what they say be true.”

The author learned a great deal from Reverend Moore because he followed his brother around as he followed and learned from Reverend Moore. When they communed the sick and made hospital visits, the author was anxious to go with them. Wherever they traveled the author was right there with them. The author remembers in some instances being called on to pray during pastoral visits. He was nervous but he remembers stepping up to the plate and doing what he was asked to do. This has made a tremendous impact on his life because typically whenever the author went to a church function he always wore a suit, although in more recent years he has become more casual in some settings. However, wearing a suit is a must when the author is representing the church because he always remembers Reverend Moore saying that preachers must dress like preachers and live moral lives. A little later the author will discuss someone else in ministry who helped him to understand the meaning of dressing like a preacher.

So there the author was, following Reverend. Moore, his brother and Paul around, actively involved in the church, receiving and accepting invitations for small speaking engagements, but not yet in his mind hearing God’s call to preach at that time.

The church was a major part of the author's upbringing but so were other activities outside the church. The author was very involved in sports growing up. His parents supported him in little league baseball, football, and bowling among other things. The author was just as much involved in sports and outside activities as he was in the church. He remember many days playing in games or practicing and immediately afterwards attending a church activity.

Being involved in activities outside of the church helped the author to interact with other children of other denominations and children who did not go to church at all. His parents did not shield the author and his brother and keep them from the world. They were involved in church but there was a balance in their home. This helped the author to accept others who may not have been like him and to also build relationships with them.

In the midst of what one would consider a fairly descent childhood was something brewing within what appeared to be a solid family structure. Of course the author's parents were very supportive of all that he and his brothers did. They were responsible for making sure that they had a balanced life. As a matter of fact, there were many days when both parents were present to encourage the author and his brother along the way even in moments when the author felt like giving up. Whether singing in the choir, serving on the youth usher board, playing on the baseball field, throwing the bowling bowl down the alley, or running on the football field, the author could look out and see his parents cheering and encouraging him when he made mistakes.

It would appear that although the author's father and mother were doing all of the right things as it relates to maintaining family unity, there were some things far greater

going on that disrupted and disturbed the entire family foundation. On the surface things appeared to be well, but below the surface something was brewing that the author could not see. When he was thirteen years old, his parents came to him and his brothers and shared with them that after eighteen years of marriage, they were getting a divorce.

Of course they assured them that getting a divorce had absolutely nothing to do with them. At first it was unreal because as long as his parents were together the author had never seen or heard them argue with one another and they always appeared to be happy. This news from the author's parents was indeed a shock to the siblings. The author was hoping that somehow the news they heard that day was a dream or something that they could work through. But eventually they separated and it changed the family lives forever. Unbeknown to the siblings, they had attempted to work through their problems in the past but the siblings just did not see it. And no matter how hard they may have worked, the end result was the same.

At present they have been divorced for thirty years. If you see them together today, you would think they were still married or the best of friends. Most people say that the author took the divorce the hardest. He really did not see it until later on in his life when he was able to look back over some of his life experiences. The author could not understand how two people could be married for eighteen years, have three children, appear to be happy, and end up in divorce. There was something in him that thought that after working so hard to build a family that there should be something that would have caused them to work out their differences, at least for the survival of the family.

Maybe there was a part of the author that believed that he and his brothers were not considered in the midst of this divorce. Maybe because of them, their parents should have made every effort to work out their differences. In the author's mind, certainly the family staying together was more important than the differences they had. But their divorce became a living reality and the family had to work through it. Nevertheless, the parents remained good friends whose primary goal was to raise God-fearing productive young men in the church in the midst of a dark age. They also taught the brothers the importance of living moral and productive lives. As a male role model, the father always displayed moral character and expected his sons to do the same.

The remainder of the author's childhood and teenage years were spent in a split family structure. Although the author's parents got along well, there was still a transition that took place in the house: no father and mother living under the same roof together. As the author was growing up in a split home, he continued to tell himself that he would never go through a divorce after getting married. The author believed that his choices would be better and he would keep his commitment no matter what. He remembers telling himself that no matter how difficult things get, he would do everything he could to keep his family together. The author grew up believing that if two people love each other and want to share the rest of their lives together, they should do whatever they can for the survival of the marriage and or family. He learned that no relationship is perfect and it is important that married couples work together to make things work if possible. If not, whenever things get to a certain point, divorce will always be the easy way out instead of working together.

In 1988 the author's home church received a new pastor who at that time was thirty seven years old, married with two small children. He was an excellent preacher and was a breath of fresh air for Logan Temple. He brought a new flavor to Logan Temple and the people were excited. The author looked up to his leadership, in particular because he was a young man in ministry. The author learned a great deal under his pastoral leadership. He and his wife on a regular basis shared with the author the importance of a college education as well as seminary training to minister in the 21st century. The author believes that they shared this information with him because they saw how dedicated he was to his job and thought that he could get side tracked therefore changing the author's destiny.

It was also under this pastoral leadership that the author accepted the call to preach on a Sunday morning in April of 1988. The author did not want to preach because of how bad he saw churches treat pastors over the years but the calling was so strong that he knew that he had no choice. After the author accepted the call to preach, Reverend Dunmore began the process of nurturing and training the author. At that time, Reverend Eugene Harvey was the Presiding Elder. He also helped to nurture the author. Although Reverend Dunmore was young, like Reverend Harvey and Reverend Moore, he was also traditional in preparation. Much of what the author learned from Reverend Moore he also learned through the both of them. In June of 1988, the author preached his trial discourse and the work of ministry began. He must say that it was a rocky road.

In the A.M.E. Zion Church there are four levels of preaching ministry. The first is exhorter, the second local preacher, the third ordained deacon, and the fourth and final

ordained elder. Once a candidate preaches his or her trial discourse, the class leaders assess whether he or she possesses the necessary gifts and graces to begin the process. A positive assessment results in the recommendation to the quarterly conference for licensure. The pastor thought that the author should begin at the level of exhorter. The author was fine with the decision until his friends in ministry began to ask questions about an exhorter. As the author explained to them the position and process in his denomination, they could not understand and wanted to know why the pastor did not start him out as a local preacher.

As a matter of fact their response was, "God did not call you to exhort he called you to preach." After a while, the author began to listen to them which caused a problem in his ministry. Because they were close friends they spent time together and every now and again the subject would come up. The author really does not believe they were trying to start trouble between him and the pastor. They just did not understand the process of the preaching ministry in the A.M.E. Zion Church.

The pastor recommended that the author begin as an exhorter which includes giving meditations, teaching bible study, Sunday school, and assisting in worship service. This level really gives a person the opportunity to decide to further their ministry or to stay where they are. It really helps to identify and develop their call.

The author wanted to share this to point out his position in ministry at that time and what his friends thought without having a clear and concise understanding of the Methodist process. The author let what they thought discourage him to the point where he almost left Logan Temple and the A.M.E. Zion Church. As a matter of fact, he had made

up his mind that he was going to leave because he was unhappy with the direction that the pastor was moving him in.

One evening the pastor asked if the author would meet with him at the church parsonage. The pastor understood that the author was discouraged and wanted to help him understand the process a little clearer. He also wanted the author to know that what he was doing was going to benefit the author's ministry. He assured the author that everything he was doing as it relates to his ministry was for his best interest. As he shared with the author, it really did not change his feeling.

The author felt like the pastor was trying to hold him back for some reason and the author needed to spread his wings. The author felt that Reverend Dunmore was hindering his ministry and that his friends were growing. The more he tried to help the author understand the process in an encouraging way, the more discouraged the author became to the point where he got up from the table told the pastor he was leaving the church and preceded toward the front door.

The pastor got up behind him and followed him to the door to stop him so that he could finish talking to him. The author reached the driveway and the pastor talked him into coming back inside to finish their conversation. Ultimately the author decided to stay but remained somewhat unhappy because he was still an exhorter.

That evening at the parsonage continues to ring in the author's mind. Looking back the author is so grateful that Reverend Dunmore took his time with him and did not give up on him. Certainly Reverend Dunmore could have said if you want to leave the choice is yours. He could have said because you refuse to listen I cannot do anything with

you so I will not stop you from leaving. The author has been in ministry now for nineteen years and has served in three different states and experienced young ministers who had the same concerns as it relates to them being in ministry as he did. And in most cases the pastor will let them go if they are not willing to follow his leadership.

One thing the author learned is that the pastor is the one whom God has sent to lead his people. It is critical that the congregation, especially those in ministry, follow his or her leadership.

That evening was a major turning point in the author's ministry because if he would have walked away, where would he be today. That evening with the pastor could have destroyed the author's ministry because of his immaturity. But Rev. Dunmore saw through the immaturity and embraced the author to help him in ministry. That evening was a changing point in the author's ministry that he will never forget.

As the author continued to grow in ministry, his job continued to overshadow the ministry. What he means by that is, work continued to be his driving force. After moving up the ladder of success, the author recognized that opportunities were right in front of him if he continued working hard. There were various church meetings that he needed to be in at certain times of the year and he always seemed to be working at the time of the meetings. As a matter of fact, the author got so comfortable in notifying his pastor that he was not going to be able to make the meeting because of work that the author refused to even ask for time off for the meetings.

In the local church, four times a year quarterly conference is held. It consists of all of the church membership, in particular those in positions of leadership. Every quarter the

chairpersons or presidents of the various ministries in the church, including pastor and ministers, must give a report of their stewardship over the past quarter. The Presiding Elder who is the supervisor for the Bishop is responsible for holding the quarterly meeting. This quarterly conference is also the governing body of the local church. It is imperative that those in leadership attend this meeting. The author started out attending all the meetings but before too long he found himself missing meetings to be at work. His excuse was always he had to work.

But at one quarterly conference he attended after missing several, the presiding elder ripped him apart after reading the report and thinking that he gave a rather good report. The Presiding Elder began his teaching moment by saying that he recognized the author had a job, but that the quarterly conference schedule is given out well in advance for the entire year and that the author should make arrangements to be present. The Presiding Elder went on to discuss how important ministry is and that it requires a major commitment and he was concerned that the author had not shown that level of commitment. He suggested that the author needed to make a major decision as it relates to ministry. Be serious about ministry or do something else. As he shared the importance of ministry the author remember getting very upset because I felt like he embarrassed me in front of the church membership. I also remember after being somewhat reprimanded I walked out of the meeting extremely upset but to a certain degree recognizing my lack of commitment.

When the author sees Reverend Harvey today they laugh about that evening at quarterly conference. That evening was a tremendous teaching moment in my life. And

today the author is always present at all of my district, conference, and connectional meetings.

Reverend Eric Miller, a mentor in the author's teenage years was pastor of the True Vine Missionary Baptist Church in San Diego. He also taught the author the importance of living a moral life. Reverend Miller was also the author's barber, and at least once a week he had an opportunity to sit in the barber chair and hear him discuss the importance of being ethical in all things. The shop was unlike many of the barber shops today because the other barbers in the shop were also ministers and the conversation was positive and full of power. The author remembers the many hours Rev. Miller shared the importance of living a life that exemplifies Christ Jesus. He always talked about not getting in situations that would embarrass the ministry.

As previously stated, Rev. Dunmore encouraged the author to complete his education. He often talked about the importance of education. Every opportunity he had to share with the author, it always ended on the importance of an education. At that time, although the author was committed to the church, there was still a level of commitment to his employer. But the author must also say that the grocery store business was beginning to change. The union seemed to lose its momentum as it relates to contract negotiations as the various stores in the city began to merge, layoff, and change contractual conditions. The author also saw his opportunities slowly deteriorating because he did not have a college education.

At that time the author was wrestling with his future as it related to work. Originally the author planned to be an associate minister at the church and to support any

way he could and make a career in the grocery store business. But there was something constantly tugging at his soul telling him that God wanted him to give his life to full time ministry. The author struggled with giving up his dreams in the grocery store business because the pay was excellent, benefits were great, and retirement was too good to walk away from. But no matter how great things appeared to be, there was something inside of the author that was not at all satisfied. God was calling the author to full time ministry.

The author wrestled with it for a year and in 1993 woke up one morning and heard the Lord clearly say go to Livingstone College and Hood Theological Seminary in Salisbury, North Carolina. The author would have to give up everything he worked hard for to go to Salisbury, North Carolina, a place of the unknown. The author was concerned about paying his present bills, finding a job that would pay him close to the same amount of money, giving up a job that he had put ten years into, leaving many relationships established over the years, and leaving familiar surroundings.

But when God spoke, there was absolutely no doubt in the author's mind that God was calling the author to Salisbury, North Carolina to begin the journey of education and pastoral ministry. All that Reverend Dunmore, his wife, and others from Logan Temple shared over the years about completing his college education finally came to pass through God's divine intervention.

Certainly the author's experience growing up in Logan Temple A.M.E. Zion Church helped him to understand the meaning of living a moral life even in the midst of the many difficult challenges in the church. The author can recall an immoral act being committed by one of the former pastors that changed the direction of the church forever.

A large number of parishioners left the church never to return again. It was during that time that the author learned that immoral behavior can cause distrust among the parishioners which ultimately leads to the dismantling of a congregation. Although it was a challenging time for Logan Temple, the author's parents never left the church because they could see beyond the personality of the pastor and they understood that their trust was ultimately in God. This of course helped to develop the author's spiritual formation. It helped him identify that no matter how difficult things get in the church that God is in charge.

It was in August of 1994 that the author made his transition from San Diego, California to Salisbury, North Carolina. The author vividly recalls how he felt that morning. The author felt like he was leaving a whole world behind and all that he had ever known yet preparing to enter into a whole new world brought excitement beyond compare. He did not know what to expect but was confident that the Lord would provide all that was needed for the journey.

While in college, the author visited a few A.M.E. Zion Churches in the area but was led to Moores Sanctuary A.M.E. Zion Church in Charlotte. Reverend John I. Jackson was the Pastor. He and the congregation received the author with open arms. Reverend Jackson was indeed a mentor of mentors. He taught the author so many practical things about ministry. Reverend Jackson took the author around the conference and district and taught the author everything he knew and connected the author to people that could also help him in ministry. Reverend Jackson had an older brother who was also pastoring in

the Western North Carolina Conference on the Lincolnton District. He, like his brother, became a mentor and the author learned a great deal from him as well.

While in college and working for Food Lion, God gave the author a job opportunity of a lifetime. Mrs. Janie Speaks, the wife of the late Bishop Ruben Lee Speaks, Senior Bishop of the A.M.E. Zion Church, called the author to see if he wanted to be their personal driver. The author accepted the offer and gave notice at Food Lion. A year prior, the author would have declined because he would have felt the job was beneath him. But the author knew that God was strategically placing him in the lives of great people so that he might have an opportunity to be exposed to so much more.

Bishop Speaks was old school and very traditional. He was tall and distinguished looking. He always wore a dark suit, wing tipped shoes, and his clergy collar. When he opened his mouth you knew you were in the presence of an intellectual. He was a prolific pulpiteer, a wonderful writer, and a luminous lecturer. He pastored some of the great pulpits in Zion Methodism, such as St. Mark A.M.E. Zion Church in Durham, North Carolina and First A.M.E. Zion Church, Brooklyn, New York. The author was excited about this new opportunity and must say that he was extremely blessed to be in his presence. The author traveled with the Bishop and his wife all over the state of North Carolina. The author drove up and down highway 85, 77, and 40 and was blessed to learn from them so much about the church and ministry. The author was their driver for three (years and over the course of time became a part of their family.

Bishop Speaks was an intellect and the author soaked in everything he said like a child in a candy store. He talked about the church as it relates to theology, church history,

church law, and a variety of other subjects that stimulated the author's intellect. The author could not wait for the next opportunity to drive them so that he could pick the Bishop's brain. Bishop and Mrs. Speaks constantly talked about the importance of education. They were both truly a blessing sent from God and they inspired the author so that much of what he learned from them he continues to utilize in ministry today.

Bishop Speaks had such tremendous influence in the author's ministry that in each of the three churches the author pastored, Bishop Speaks was often quoted in teaching moments. "There are four things that you must do as a minister; pray hard, work hard, study hard and live straight." He also said that there are four things that a minister must practice; practicality, spirituality, intellectuality and morality. Among several things he always emphasized the importance of living a moral life.

The author says that the many people who helped to teach him the importance of living a moral life over the years did not do so with mere words. The author observed their lifestyle over time and identified that their teaching was consistent with their moral character.

While driving for Bishop Speaks at his last annual conference in the Western North Carolina Conference before his retirement, the author met the people who would later become his in-laws. Bishop and Mrs. Richard Thompson were associating Bishop and Mrs. Speaks in the Western North Carolina Conference. Mrs. Speaks introduced the author to them and the author shared some time with them during the conference. Through Mrs. Speaks, the author met his wife at the 1996 General Conference of the A.M.E. Zion Church in Washington, D.C. The author dated his future wife during his

last year at his first church, became engaged while in the first year at his second church and married in December 1999 while he was in his last year of his second church. Here again God continued to bless the author's life by strategically placing him in the right position. Because the author responded to God's initial call to leave San Diego, he met his wife and they have two wonderful children together: Kyndal and Keith II. Working for Bishop and Mrs. Speaks presented the opportunity for him to meet his wife.

In his final year of college, Bishop Speaks appointed the author to the Rhynes Tabernacle A.M.E. Zion Church, Bessemer City, North Carolina. The author was shocked and had no idea that Bishop Speaks was going to appoint him to a church. Although church was a major part of the author's upbringing he can always remember churches around the city even his home church dealing with disgruntled members. In many cases it had to do with some immoral act that was done by the pastor. This act always seemed to keep the church from growing spiritually, numerically and financially.

As a matter of fact in most cases the church would decline and almost never recover. So the author was reluctant to take on the responsibility of pastoral leadership but he responded to the call of God and went where he was sent.

The author left Moores Sanctuary Church in Charlotte to experience a whole new beginning in pastoral ministry, never forgetting those persons in ministry who gave him his marching orders in terms of living a moral life. This was the author's first pastorate and he was extremely nervous. The author was nervous because most of the members were either old enough to be his parents or grandparents and the church had been hurt by

the former pastor. Certainly the author thought they would have a difficult time accepting him because of his youth and their past experiences.

Rhynes Tabernacle was an old, small building in need of many repairs. The membership was approximately 35, but they were a dedicated group of people. Certainly the author learned that mounting a pulpit was not even the beginning of pastoral leadership. But the author learned to be faithful with what God gave the church and to work with what he had and to stop looking for large numbers. The membership was extremely kind to him; he learned a great deal, and the church was blessed.

After two years of serving the Rhynes Tabernacle Church, the author was moved to Zion Wesley A.M.E. Zion Church in Troutman, North Carolina. He remembers how upset he was because of all that he heard about the church. The author recalls being so upset that it brought tears to his eyes. The author remembers saying to himself and others he could not believe that the Bishop would send him to that church. Therefore the author went into the church in conflict. On the one hand, with his guard up ready for battle because of what he heard about the church, yet on the other hand with the intent to build relationships with the congregation. This congregation was an older congregation; so again, the author thought his age was going to be an issue. And again this church also experienced immoral behavior from former pastors leading to issues of distrust with pastoral leadership.

The author would make it a point to spend time with the senior members. Often times sitting on their porches drinking lemonade listening to their many stories. Many

could not believe that a young man would take such an interest in senior citizens. We developed great relationships there and experience much success in ministry.

In July of 2000 two years later, the author became the pastor of St. Paul A.M.E. Zion Church in Trenton, New Jersey. The author was extremely excited about the many challenges that came with this appointment. Again, the author entered this charge with prevailing issues of immoral behavior from pastoral leadership that developed into issues of distrust with pastoral leadership. One of the challenges that the author first dealt with was a building program. The church had a building fund, drawings, and a model of a new building in the fellowship hall. On the surface one would think they were progressively moving into the right direction but the author soon discovered that was not the case.

When the author met with the officers of the church, he discovered that the church had been seeking to build over the past twenty years and really did not have a strategic plan in place. The author learned that the church had approximately \$75,000 in the building fund. However, it had been depleted to approximately \$26,000. The drawings were old and the model was connected to a prior plan of action. So in essence the church had no plan as it related to building. For over twenty years, St. Paul was talking about building but really had no real building plans in place.

The challenge was to establish a relationship with parishioners because of previous issues of distrust with pastoral leadership. The author wanted the congregation to feel that they could once again trust pastoral leadership, so the author began to put things in place to build trust in pastoral leadership.

The author's daily walk with God is a must and is critical for the purpose of ministry. The author began his day with prayer and meditation to continue developing spiritually. He then takes time to work out in the gym Monday through Friday and maintain a healthy diet as he attempts to take care of the physical temple that God has given him.

Contextual Analysis

Trenton: Past and Present

The city of Trenton is located almost in the exact center of the state of New Jersey in Mercer County. Mercer County is bordered to the north by Hunterdon and Somerset counties, to the east by Middlesex and part of Monmouth County, to the south by part of Monmouth and Burlington County, and to the west by the Delaware River which crosses into the state of Pennsylvania. Trenton is the ninth largest municipality in the state of New Jersey and is 7.6 square miles. With respect to its location within Mercer County, Trenton is bordered to the north by Ewing and Lawrence Townships, to the east by Hamilton Township, to the south by Burlington Township, and to the west by the Delaware River which crosses into Bucks County, Pennsylvania.

Trenton is also centrally located to New York City to the north and Philadelphia to the south. New York City is approximately seventy miles from Trenton and Philadelphia is approximately 45 miles from Trenton.

During the Constitutional Convention in 1787, James Madison referred to the war-raged Trenton as a “dismembered torso bleeding into Philadelphia and New York” thus sealing its fate as an important port city in the eastern United States.

The first settlement which would become Trenton was established by the Quakers in 1679. The Quakers were being persecuted in England during this period and North America provided them the opportunity to exercise their religious freedom.

The origin of Trenton dates back to June 3, 1719 while it was still part of Hunterdon County. The town adopted the name “Trent-towne” after one of the leading landowners, William Trent. The name was later shorten to “Trenton.” The boundaries of Trenton Township were recorded on June 3, 1719.

During the American Revolutionary War, Trenton was the site of George Washington’s first victory. On December 26, 1776, George Washington and his army defeated Hessian troops after crossing the icy cold Delaware River. After the war Trenton was briefly the national capital of the United States in November and December of 1784. Trenton was considered to be the location of the capital for the new country, but the southern states favored a location south of the Mason-Dixon Line. Trenton became the capital city of New Jersey on November 25, 1790 and the city was formed Trenton Township on November of 1792.

In the late 1800’s and the early 1900’s Trenton was a major manufacturing center. “Trenton Makes, The World Takes,” which is prominently displayed on the Lower Free Bridge from Trenton to Morrisville, Pennsylvania was a slogan that captured Trenton’s bustling economy during this period. In the 1920’s, Trenton adopted that slogan because

it was a major manufacturing city for steel, rubber, wire, rope, linoleum and ceramics. General Motors also had a plant outside of Trenton in Ewing Township. This plant supplied major employment for city residents.

The City of Trenton is the Capital City and is the seat of state government. It is spread across two congressional districts which are the fourth Congressional District and the Twelfth Congressional District. It is also part of the Fifteenth Legislative District.

In the late 1960's and the early 1970's the industry in Trenton began its rapid decline and the city went from prominence to poverty. As some industry began to relocate to the south and others went out of business, the city took a turn for the worse. Many jobs were lost leaving thousands unemployed. The landscape of many neighborhoods that gleamed with prominence soon became urban ghettos. And to make matters worse, the 1968 riots of Trenton were a major disruption to the city due to the assassination of the late Dr. Martin Luther King, Jr. Over 200 businesses in Trenton were ransacked and burned and more than 300 young black males were arrested.

The decline of the city also transformed the population. As whites moved out of the city into the suburbs, African Americans began to move into the city. The city for the next thirty years would experience social and economic decline.

The city of Trenton has neighborhoods and sub-neighborhoods and is broken up into four sections. The main neighborhoods of Trenton are identified as the North, South, East, and West wards. The North Ward is predominately African American. The North section of Trenton also has a large Polish-American neighborhood.

The South Ward is the most diverse neighborhood. The residents consist of Latin Americans, Italian-Americans, Irish-American ancestry, and a sizable African American community. South Trenton is also known for a section called Chambersburg, which consists of many well known Italian restaurants.¹

The East Ward is the smallest of the neighborhoods and is predominately African American.

The West Ward includes Trenton's affluent neighborhood, such as Hiltonia, Glen Afton, Berkeley Square, Cadwalader Heights, and the area surrounding Cadwalader Park, which is the largest park in the city. The West Ward was home to most of the professionals in the city, such as doctors, lawyers, business owners, CEO's of corporations, and politicians.

The population of Trenton is 83,923. The city is 21.5% Latino, 32.6% White, 52.1% Black, 0.4% Native American, 0.8% Asian, 0.2% Hawaiian and other Pacific Islander, 10.8% reporting some other race, and 3.2% reporting two or more races.

The median household income is \$31,074 and the median income for a family is \$36,681. The median income for males is \$29,721 and females, \$26,943. The per capita income for Trenton is \$14,621. Currently, 17.6% families and 21.1% of the population live below the poverty level. The home ownership rate is 45.5%. About 62.4% graduated from high school, 9.2% earned a Bachelor's degree or higher.

¹ However, at the time of this paper, many of these restaurants have either relocated to the suburbs or have simply closed their doors. The primary reason cited for leaving Trenton is the increasing crime rate.

In 2005 there were 31 homicides in the city of Trenton, which was the largest in Trenton's history. Twenty two of the homicides were believed to be gang related. Trenton was named the fourth most dangerous city in 2005 out of 129 cities with a population of 75,000 to 99,999 ranked nationwide. In 2006, Trenton was ranked the fourteenth most dangerous *city* overall out of 371 cities and again named the fourth most dangerous city out of 126 cities with a comparable population.

The city over the past five years has had a major issue with Black and Latino gangs. Most gang violence comes from one gang targeting another gang. There were also many who died at the other end of a gang member's gun because of a missed target of a drive by shooting. There were killings on a regular basis in the city as it relates to gangs. The ages ranged from 18-30. This type of violence stems from a lack of family structure in the home and a lack of education. Trenton has one of the worse school systems in the state of New Jersey and a major break down of the family structure in the city. This is what leads to the violence in the city.

Methodist History

Before the outbreak of the Revolutionary War, four religious denominations had houses of worship in Trenton. The first three to establish themselves were Presbyterians, the Friends, and Episcopalians. In 1771, the Methodist organized a congregation in Trenton. It was organized by the Methodist Episcopal Church in 1771.

In America it is generally accepted that Methodism first shed its light in New York City in approximately 1765. Among its early founders were Philip Embury and his

wife, Margaret, who came to America in 1760. At the insistence of Barbara Heck, Embury preached in her home. It was not until 1768 that a plot of ground on John Street was leased. Two years later the land was purchased and the first chapel built. During the entire early struggle of the new organization, Blacks played a prominent role in Methodism and helped to establish the John Street Church.

African Methodist Episcopal Zion Church History

The African Methodist Episcopal Zion church comes out of the John Street Church in New York City. John Street was the first Methodist church erected in New York City. John Street was at that time connected to the Methodist Episcopal Church, a white denomination. There were several Black members in this church from its first organization because the church was one of the few denominations that accepted Blacks as members. Between 1765 and 1796, the numbers of Blacks largely increased so much that caste prejudice forbade their taking the Sacrament until white families were served. This, along with the other church privileges denied them, caused them to separate and organize among themselves in 1796. Among the leaders of this movement were James Varick, Christopher Rush, and Peter Williams. James Varick, Christopher Rush and Peter Williams established the first African Methodist church in the New York City under Bishop Asbury and the Methodist Episcopal Church.

In 1800, they built a church in New York City and called the church Zion. The Zion church drew up articles of agreement with the Methodist Episcopal Church under which it supplied those ministers. Zion Church was incorporated in 1801 by the name,

“The African Methodist Episcopal Church in New York.” Methodist Episcopal was always in the title to exhibit the retention of the doctrine and form of church government under which the denomination originated. African was prefixed to the rest of the title of this church because it was to be controlled by descendants of Africans, in the interest of humanity, regardless of race, color, sex or conditions.” But after some time because of Zion’s thirst for religious freedom, they decided that it was time for them to completely break away from the Methodist Episcopal Church and become autonomous. Bishop Asbury of the Methodist Episcopal Church ordained James Varick, who became the first Pastor of Zion and later became the first Bishop of the African Methodist Episcopal Zion Church.

The African Methodist Episcopal Zion Church developed the motto, “The Freedom Church” because it broke away from the oppressive treatment that Black members experienced from not being able to freely operate their God given gifts and graces in the Methodist Episcopal Church. Harriet Tubman was also a member of the African Methodist Episcopal Zion Church is also identified with the name “Freedom Church.” Her name is associated with Zion Methodism because she heroically and successfully transported slaves from the south to the north so that they might experience freedom from the bondage of slavery.

At the same time that the African Methodist Movement was occurring in New York City, there was also a movement of Black Methodists in Philadelphia, Pennsylvania. They were both African Methodist movements but they were not connected. James Varick was in New York City at Zion church and Richard Allen was in

Philadelphia at the Bethel Church. In order to distinguish between the two movements of African Methodism, the movement in New York added Zion to the end of their name. The denomination received its name from that first church called Zion in New York City.

St. Paul: Past and Present

St. Paul African Methodist Episcopal Zion church is located in the North Ward section of Trenton. The church was established in 1840 and is one of the oldest black churches in the city of Trenton. Its 169 year history began when the United Daughters of the Conference of the African Methodist Episcopal Zion Church answered the call of a committed group of African-American Methodists in Trenton to start a Christian fellowship. The group worshipped with others in a meeting house located on Academy and Green Street. After meeting and experiencing consistent growth, they decided to establish the St. Paul Chapel, which was located on Allen Street in Trenton.

The United Daughters of Conference was a ministry established to raise funds to build A.M.E. Zion churches. They were well prepared to respond to the call from Trenton to send the Gospel and to send a minister. However, there was a need for a church building. It was the assistance of the United Daughters of Conference that gave the committed group of African American Methodists in Trenton the resources which resulted in the establishment of the St. Paul Chapel on Allen Street.

In 1867, St. Paul Chapel moved to a small building on North Willow Street. Under the leadership of Bishop Joseph Jackson Clinton, St. Paul was brought into the Zion Methodist Conference. In 1874, it became an official part of the New Jersey

Conference of the African Methodist Episcopal Zion Church. In 1880, the cornerstone of a new church for St. Paul was laid. This two-story brick structure served its congregation for over forty years. In 1923, a stone structure, the current church edifice, was erected and was considered to be one of the finest places of worship in Trenton.

The pastors St. Paul consistently displayed a vital interest in the spiritual, economic and civic betterment of the membership, and of the greater Trenton community. For example, before the beginning of the twentieth century, St. Paul was instrumental in helping African-American residents of Trenton find their identity one generation after the Civil War by organizing the Afro-American Council. The New Jersey State Federation of Colored Women's Clubs was also organized at St. Paul in 1915.

Many pastors in the Gospel have led St. Paul A.M.E. Zion Church through its history and, with commitment, enthusiasm and Godly ability, have directed the many improvements, additions and furnishing of the church's structure and related properties to accommodate the ever increasing number of worshippers. Some of the special accomplishments were under the leadership of the Reverend O.R. Lyons, who served as pastor for 35 years. They include the building of the O.R. Lyons Fellowship Hall in 1967 and the parsonage in 1979.

St. Paul in the early years of its existence began to blossom and grow. But it was in the early fifties that the church really began to grow exponentially because of the industrial revolution. The factories and plants in the North East caused many to relocate to the North to find a better way of life. Trenton was a city that capitalized off of the

industrial revolution. Some of the older members and residents of the city detail how easy it was at that time to get a job in Trenton.

From 1950 to the 1980's, St. Paul's worship services were filled to capacity every Sunday morning. St. Paul was known to have one of the finest choirs in the city. People around the city would come out just to hear the music ministry. The ushers and the nurses unit also played an important role in the worship service. They would lead the Pastor into worship on Sunday just after the choir and would literally strut to the processional music as they led the ministers to the pulpit area. The pastor at that time, Reverend O.R. Lyons, was a country preacher who loved to sing and preach. St. Paul's worship services were very contemporary for that period and its membership was strong. Many outside of Methodism would think they were in a holiness church when they worshiped at St. Paul because of the high tempo of worship.

St. Paul was also known for its cooking. The women and the men of the church would go into the fellowship hall to prepare food for fundraising events. In some instances, they would literally cook and prepare all night long so that the food would be perfect for dining the next day. At that time, St. Paul had some of the best cooks in the city. St. Paul could prepare dinners to sell and could go down to the many state buildings downtown and sell out in a matter of minutes. The many fundraising events called for chicken dinners to be sold to help raise finances for the church. St. Paul was not at that time a tithing church but instead a church that focused on programs to raise money and would have numerous programs a year. Three of the major fundraising events/programs during the year at St. Paul were men's day, women's day, and church anniversary.

Between these three programs, the church often raised over one hundred thousand dollars.

But as the economy in the city dropped, the church soon felt the impact. St. Paul's vibrancy would soon become a distant memory. Reverend Lyons died in 1987 and the church began to decline physically. The next fourteen years would be challenging years for St. Paul.

The major challenges that St. Paul had to deal with were issues of distrust in pastoral leadership. The issue of distrust stemmed from pastoral leaderships infidelity to the misappropriation of church finances. The issue of immorality from the pulpit soon infected the pews and many of the members imitated the conduct of the pastor.

St. Paul: Present Day

When I arrived at St. Paul in July of 2000, I found a congregation that had been deeply wounded from issues of distrust and was in need of healing. It was also a congregation that did not experience much teaching or training because the emphasis was on Sunday morning worship. I immediately began the process of healing through preaching, teaching, and training. It was my intent to somehow attempt to restore trust in pastoral leadership through personal witness and lifestyle.

I had to make several administrative changes to help move the church membership from a level of distrust to trust in pastoral leadership. The changes were critical and important for the future spiritual formation of the church.

St. Paul had a building program in place prior to my arrival. They had plans drawn, a model of the new structure in the fellowship hall, and a building fund. As I arrived the model was thrown out, the plans put away, and most of the money in the account had disappeared. When I arrived at St. Paul, I met with the Trustees of the church, then all of the leaders, and finally the membership in that order. I wanted to make sure that the membership was still interested in building and wanted to discuss plans on how to get the church there. The Trustees, leaders, and membership unanimously agreed that they wanted to build so I reestablished the building program with checks and balances.

We have been successful in some areas of the building program but there are still many who will not give because of past issues of distrust. Although we have had some success, we still have a ways to go.

I do not believe St. Paul really understood itself in ministry until recent years. The church had a history that focused basically on activities that only benefited the local congregation. The interest of the church was to have a good time on Sunday morning, cook, and have various programs to raise money to pay church expenses. There was no outreach ministry or anything in place that focused on helping the local congregation to develop spiritually. Neither was there any teaching or training taking place at the church. It was basically a Sunday morning church.

At this point, the way St. Paul understands itself in ministry and views itself in ministry in recent years has changed although for some it remains the same. Many of those in the congregation understand the importance of developing themselves spiritually

so that they can be better prepared to minister in this present age. I believe St. Paul views itself as a work in progress.

The mission of St. Paul is “Developing Kingdom Citizens through Discipleship.” It is our goal and objective to project into the community through evangelistic efforts to produce citizens for the kingdom.

The ministries consist of Sunday morning worship services 8:00 A.M. and 11:00 A.M. 7:00 A.M. Tuesday and Thursday hour of power prayer meeting, Tuesday noonday bible study, Wednesday evening bible study, Discipleship class, Bereavement ministry, Soup kitchen, Children’s Church, Children, Youth, and Adult Choirs, St. Paul praise dance ministry, Graceful Greeters, and the St. Paul website which extends into cyber space disseminating information on the various church activities. St. Paul continues to minister through Christian Education, Missionaries, Class Leaders, and other ministries listed in our book of Discipline for spiritual growth and formation.

Church Resources

St. Paul African Methodist Episcopal Zion Church presently has three hundred and forty eight members. Out of those three hundred and forty eight members two hundred and forty eight are adults, twenty are youth and forty four are children. The largest age group in the church is senior citizens, followed by adults. Young adults make up the smallest adult group in the church.

Our properties include the church building which is valued at \$508,000.00. The parsonage valued at \$92,600.00. The fellowship hall valued at \$204,300.00. The church

owns a van purchased in 1992. We also own three vacant lots in the rear of the church and fellowship hall and all properties are owned free and clear. The church operates off of a budget of almost \$500,000.00.

As I had an opportunity to reflect on my spiritual autobiography and context paper, I have given consideration to those things which could be drawn from both papers as a model for ministry in the local church. And as I contemplated on my spiritual autobiography and context paper, that which continued to jump off the pages was the issue of distrust by the parishioners in pastoral leadership or the lack of integrity in pastoral leadership. As I reflected on the word integrity, as well as those around me who emphasized the importance of integrity, I thought that the most appropriate theme would be "Reestablishing trust in pastoral leadership." I believe that a model of reestablishing trust in pastoral leadership is what is most needed in the church.

I have been in pastoral ministry for nearly thirteen years. That which has been most challenging in terms of pastoral leadership has been succeeding pastors who caused issues of distrust in pastoral leadership in the local church due to immorality. The pastor should be the personality that the congregation takes their direction from in terms of living. When the congregation looks at the moral character of the pastor, they should see a life of integrity or the call of God operating in their life.

For the past nine years I have pastored a congregation that experienced the pain and hurt of the immoral character of pastoral leadership. I have observed the aftereffects consisting of behavior and attitudes projecting distrust in pastoral leadership because of their deep scars. It is these wounded warriors who led me to take all that has been

nurtured in me over the years and develop a model that would reestablish trust in pastoral leadership.

CHAPTER TWO

STATE OF THE ART IN THIS MINISTRY PROJECT

In examining this ministry model, *Reestablishing Trust in Pastoral Leadership*, numerous sources were utilized as references. The sources consist of materials that address the issues of clergy credibility. This literature will give support for the project discussing how the issue of distrust is caused by pastoral leadership and how trust can be reestablished in pastoral leadership through the moral character of the pastor.

The Harper Collins Bible Dictionary, by Paul J. Achtemeier. This dictionary makes accessible current biblical scholarship for study and research. It extends help to persons who are seeking to understand the scripture and culture past and present. This source was used in the biblical section of the foundations chapter to identify the meaning of various biblical words and terms.

The Stain That Stays, by John Armstrong. This source articulates what should happen to pastors who fall because of sexual depravity. This source was utilized in the biblical and historical foundations section of the project to discuss the importance of pastoral integrity.

Why Should I Believe You: Rediscovering Clergy Credibility, by Thomas Bandy. In this source Bandy deals with the real issues of clergy credibility. He identifies reasons why congregations have lost trust in clergy credibility. This source was utilized in the foundations chapter in the historical section to make reference to the growth in the religious community as it relates to issues of clergy integrity.

Betrayal of Trust, by Roy D. Bell and Stanley J. Grenz. This book acknowledges that clergy sexual misconduct has become a problem in the church and how it causes pain in the church. It also looks into confronting and preventing clergy sexual misconduct. This source was used in the historical section of the foundations chapter to inform the reader that sexual misconduct in the church is rapidly growing.

The Black Church in the U.S., by William L. Banks. Banks writes on the beginning of the black church in America and seeks to examine some of the issues that existed within the black church. This source was used in the historical section of the foundations chapter to discuss what gave birth to the black churches in the North. It was also used to identify a delegation of blacks left the John Street Church in New York.

The New Daily Study Bible: Acts of the Apostles, by William Barclay. Barclay gives the reader concise insightful information and illustrations to understand the meaning in the text. He provides insights to daily living. This source was used in the biblical section of the foundations chapter for exegetical purposes.

Healing Spiritual Abuse, by Ken Blue. This source identifies how to deliver oneself from the wounds of past and present bad church experiences. This source was used for study purposes as it relates to the historical section of the foundations chapter.

A History of the A.M.E. Zion Church Part 2, by Henry Bradley. In his second volume of History of the A.M.E. Zion Church Bradley gives a comprehensive study of the churches history from 1872 through 1968. He introduces new history as he builds on the book entitled, "The Reality of the Black Church," by Bishop William Jacob Walls. This source was used in the historical section of the foundations chapter to give information on the origin of the A.M.E. Zion Church.

The Disciple of Grace, by Jerry Bridges. This source is an explanation of what it means to be a believer through the gospel. This source was used to research the shape of pastoral leadership and to assist in developing trusting characteristics of pastoral leadership for parishioners to observe. These characteristics are listed in the biblical section of the foundations chapter.

The Practice of Godliness, by Jerry Bridges. It gives an inward foundation of God-centeredness. The author helps one to look at what it takes to lived a God-centered life. The source was utilized to help define the character of pastoral leadership.

The Pursuit of Holiness, by Jerry Bridges. This source helps one to recognize how to practice a life of godliness. Jerry Bridges also helps to one to identify what they should do themselves and what to expect God to do as it relates to holy living. This source helped to identify the type of life he or she must engage in.

Trusting God: Even When Life Hurts, by Jerry Bridges. Bridges discusses in this book the importance of trusting God in the midst of the most difficult crisis. He was inspired to write this book because of his own personal crisis he experienced which help to increase his trust in God. This source was used to share the importance of trusting in Gods power rather than our own rational. It also helped to shape the character of pastoral leadership.

Interpretation: Genesis: A Bible Commentary for teaching and preaching, by Walter Brueggemann. This source is one volume of a series of commentaries that gives analysis of the book of Genesis. It is designed to give the reader the integrated response of sequential and theological application as it relates to the biblical text. This source was

used in the biblical section of the foundations chapter to give exegetical support to the life of Abraham.

Bring' Em Back Alive, by Dave Burchett. In this book, Dave discusses how people have been wounded by Christians and Christian leaders by words or actions and eventually stray away from the church. He also talks about the importance of bringing these wandering and wounded sheep back into the fold through healing and restoration. This source helped to identify the tools necessary to restore those who have been wounded by the church and those who have wandered away from the church. It was also a research tool to look into the after pastors response to wounded members.

John Wesley's Theology, by Robert W. Burtner. This source seeks to identify John Wesley's most important theological perspectives and ideologies. This source was used to identify some of Wesley's theological ideas. It also helped to look into how his theology was shaped.

A New Beginning for Pastors and Congregations, by Kennon L. Callahan. This source examines how pastors and congregations can begin fresh as it relates to the pastorate. I used this source to look at newly appointed pastors going into a new charge as well as pastors who have been in a charge for some years to see at how they can experience a new beginning. I studied some of the tools used to assist new pastors going into new congregations.

Methodist Doctrine, by Ted Campbell. The author brings together diverse streams of Methodism with the purpose of giving a better understanding of what it means to be a Methodist. I used this source in the theological section of the foundations chapter to

discuss Wesley's thoughts on the "Means of Grace" as well as other theological perspectives.

Spiritual Leadership: In the Small Membership Church, by David Canada. David Canada seeks to weave everyday events in the small membership church with God's Word to develop a learning adventure that is challenging and completely aware of the awesomeness of God's presence and power to those who have been called to pastoral ministry. He also seeks to define leadership as the art of assisting others moves toward spiritual maturity. This book helped to identify what it means to lead as a pastor.

The Scripture Way of Salvation: The Heart of John Wesley, by Kenneth J. Collins. This book was named after John Wesley sermon "The Scripture Way of Salvation." It searches Wesley's sermons, journals, and other writings and thoughts as it relates to salvation and how one achieves it through Christian living. This source was used in the theological section of the foundations chapter to examine Wesleyan theology.

The Theology of John Wesley: Holy Love and the Shape of Grace, by Kenneth J. Collins. Collins is an expert student and teacher of John Wesley and seeks to take the history of Wesley's theology and bring it into a 21st century culture. This source was used in the theological section of the foundations chapter to examine Wesley's strong opposition to slavery.

Research Design: Qualitative, Quantitative, and Mixed Methods Approaches 2nd Edition, by John W. Creswell. Creswell examines qualitative and quantitative research methods and explains the difference between methods and how to use them in a research project. This source was used in the methodology section of the project to explain the method of use for the project.

The Quest for Integrity, by Leonard Doohan. Doohan presents leadership as a call that is motivated by faith and love that results in a change of life or conversion. This source was utilized for the purpose of examining how integrity is essential to developing trust in pastoral leadership.

To Walk in Integrity: Spiritual Leadership in Times of Crisis, by Steve Doughty. Doughty provides a model for spiritual leadership in times of crisis. He examines the biblical understanding of integrity through defining integrity in the Hebrew and Greek and discusses various biblical characters that lived with integrity. This source was utilized in the historical section of the foundations chapter to examine what integrity looks like in pastoral leadership and how pastors who walk in integrity endure much.

Transforming Church: Bringing Out The Good to Get to Great, by Kevin Ford. In this book, Kevin helps churches to define their identity and purpose. He explains why members are so resistant to change, and helps churches to determine if they are being relevant to the surrounding community in which they serve. This source was used to examine whether or not transforming the church from what they use to be to what God has called them to be has lead to issues of distrust in pastoral leadership.

The Great Giveaway, by David Fitch. Fitch argues that churches in North America have conceded their unique calling by relinquishing traditional church functions and adopting modern methods. As a result, worship and spiritual formation have become nearly indistinguishable from the worldly institutions. This source was used examine whether or not the churches integrity has been lost because of the world's influence in the church.

The Anchor Bible Dictionary: Volume 2 D – G, by David Freedman. This bible dictionary is designed to help researchers who are inspired to become more knowledgeable of serious examination of the whole bible. This source was used to examine the life of the Disciples of Christ and their initial stage of trust in Jesus which led them to give up their past.

The Anchor Bible Dictionary: Volume 4 K – N, by David Freedman. This bible dictionary is designed to assist those who would like to explore and would like to grow and experience more knowledge of the entire bible. It was designed for those who would like to become serious in bible study. This source was used in the biblical section of the foundations chapter to examine the life of Luke.

The Anchor Bible Dictionary: Volume 4 O – Sh, by David Freedman. This bible dictionary is designed to aid in exploration for those who are interested in growing in knowledge of the entire bible. It was designed for those who are serious about bible research. This source was utilized in the biblical foundations section of this chapter to define Pentecost and to identify that the Holy Spirit came on the day of Pentecost.

Restoring the Fallen: A Team Approach to Caring, Confronting and Reconciling, by Paul and Virginia Friesen, Larry and Nancy Paulson and Earl and Sandy Wilson. This source gives a spiritual care team approach to an authentic form of restoration for Christians who have fallen from Grace. I used this source to examine the process of restoring those who have fallen.

African – American Religion, by Timothy E. Fulop and Albert J. Raboteau. Fulop and Raboteau write essays about the religious traditions and its development in the African American community. This source was used in the historical section of the

foundations chapter to examine an African American group that left a white Baptist Church in Boston to start its own church.

The Expositor's Bible Commentary: Volume 2, by Frank E. Gaebelein. This commentary is a source to assist readers to comprehend the scriptures. It presents a complete and academic tool for the explanation of the scriptures. I used this source as an exegetical reference to the Abraham story in the historical section of the foundations chapter.

The Expositor's Bible Commentary: Volume 8, by Frank E. Gaebelein. This commentary assists readers in the comprehension scripture. It presents a complete academic tool for the explanation of scripture. This source was used in the foundations section to do exegetical research on Matthew. I will also examine the disciple's lack of faith or distrust in Jesus causing them to flee and hide as Jesus is bound by the captain and officers and taken to Caiaphas.

The Expositor's Bible Commentary: Volume 9, by Frank Gaebelein. This commentary assists readers in the comprehension scripture. It presents a complete academic tool for the explanation of scripture. This source was used to study the disciple's relationship with Jesus and to examine that which caused the disciples to trust Jesus to leave their familiar surroundings and follow him without hesitation when he called them.

A Religious History of American, by Edwin Gaustad. This book is a comprehensive study of religious history in American. This source was used in the historical section of the foundations chapter to examine the African American Methodist

leader Richard Allen's view of Methodism in the 18th century and how he believed that Methodist brought a sense of joy to African Americans.

Homesick for God: Fulfilling Our Deepest Longing For Spiritual Reunion, by Joel Gregory. This book utilizes various parables to explore how God seeks those who have strayed from home with the purpose of reestablishing relationship with them. This book also demonstrates how God forgives those who have gone off course without blaming them for what they have done. This source was used in the biblical section of the foundations chapter.

Managing Church Conflict, by Hugh Halverstadt. When church conflict erupts between pastors and officers, ministers and church leaders and congregations and first families Haverstadt lifts up a vision of peace through conflict management. This source was used to examine the methods to bring peace in the midst of conflict between pastor and parishioner.

There is a River: The Black Struggle for Freedom in America, by Vincent Harding. Harding writes on the long and complicated struggle for African Americans to advance toward justice in America. His information includes chattel slavery, the formation of the black church, and the civil rights movement among other major struggles for justice and equality for African Americans in America. This source was utilized in the historical section of the foundations chapter to examine black worshipers in other white denominational churches who also separated and started their own movement because of racism in the church.

Interpretation: Matthew: A Bible Commentary for Teaching and Preaching, by Douglas Hare. This commentary offers an interpretation of the gospel of Matthew. It is

designed to offer exegetical research for preachers, teachers and students of the bible. This source was used for exegetical research to examine the disciples' lack of trust in Jesus as they alienated him while he stood trial before the religious leaders. It was also used to examine why Peter and Andrew trusted Jesus enough to respond to his call without hesitation.

Wesley and the People Called Methodist, by Richard P. Heitzenrater. This source provides a survey of the movement called Methodism in the 18th century. It offers a comprehensive study of John Wesley's faith journey and how he developed his theology. This source was used in the theological section of the foundations chapter to examine the purpose for John Wesley developing the General Rules, and how they helped to achieve the goal of living a holy life. It was also used to examine the class leaders system.

John Wesley's Class Meeting: A Model For Making Disciples, by Michael Henderson. Henderson describes the genius of John Wesley's class meetings and he discusses how other groups today are strengthened from the same structure. This source also discusses how John Wesley utilizes the class leaders system to develop disciples and cultivate leadership. It gives historical information explaining how the class leader system was designed in the first place. This source was heavily used in the theological section of the foundations chapter to explore the formation of the Methodist theology through several German religious groups.

The Politics of Jesus, by Obery Hendricks. Hendricks takes the life of Jesus through scripture to show how Jesus sought to destroy hypocrisy by liberating the least and the last. He also took the same scripture and theology and applied it to the 21st century. This source was used to examine how some in pastoral leadership have taken

advantage of congregations for self interest, thus leaving congregations deeply wounded. This source was referenced in the biblical section of the foundations chapter. It was furthered used to examine those instances where congregations have been hurt by pastoral leadership and what type of healing can take place to regain congregational trust of pastoral leadership.

Spirituality for Ministry, by Urban Holmes. Urban Holmes was an Episcopal priest who served as Dean of the School of Theology at the University of South, Sewanee, Tennessee. Holmes was also a prolific writer. This book examines the spiritual base that enables clergy to be interpreters of God's word. It also helps to develop clergy to be symbol bearers of God's presence. This source was used to examine the importance of developing ordained clergy who mirror the life of Christ.

Restoring the Soul of a Church, by Mark Laaser and Nancy Hopkins. Lasser and Hopkins deal with restoring the trust of a congregation after the pastor has been involved in sexual misconduct of any kind. This source was used to examine the various components that will help congregations heal after being wounded by the pastor's sexual misconduct. It was also referenced to in the biblical section of the foundations chapter.

Soul of a Citizen: Living with Conviction in a Cynical Time, by Paul Rogat Loeb. This source notes information on regular everyday people who experienced success as they are involved in societal events. Loeb inspires people to move from the side-lines and become active participants for change as they discover fulfillment in their actions. This source was referred to in the New Testament section of the foundations chapter.

The Beginning of Wisdom: Reading Genesis, by Leon R. Kass. The section in this source that I examined is Part Two which is entitled, *Educating the Fathers*. This source

was used in the biblical section of the foundations chapter to examine the meaning of marriage and the patriarchal system in life of Abraham. The sections of study are Genesis 12 through 25. This source will also be utilized to examine other historical events in the life of Abraham as it relates to trust and distrust.

The New Interpreter's Bible: Volume 8, by Leander E. Keck. This commentary is structured to build teaching, preaching and the study of the scriptures. It is designed to give current biblical scholarship to the church community. This source was used to provide information that looks at whether the disciples had a certain level of faith and followed Jesus when he called them not knowing where they were going. It was used in the biblical section of the foundations chapter.

The New Interpreter's Bible: Volume 9, by Leander E. Keck. This commentary is designed to assist in the development of preaching and teaching and in-depth study of scripture. It is also designed to give current biblical scholarship to the church. This source was used in the biblical section of the foundations chapter to examine the relationship between Jesus and his disciples.

The New Interpreters Bible: Volume 10, by Leander E. Keck. This commentary is designed to help develop teaching, preaching and the universal study of the scriptures and to give a current biblical scholarship to the church of God. This source was used in the biblical section of the foundations chapter to examine how Saul persecuted the church causing all to scattered with the exception of the apostles.

The New Interpreter's Bible: Volume 12, by Leander E. Keck. The aim of this commentary is to help develop teaching, preaching and the general study of scriptures and to give a more current biblical scholarship to the church of God. This source was

used in the biblical section of the foundations chapter to examine Abraham being called the father of faith.

Our Community: Dealing with Conflict in Our Congregation, by Susan Lang.

Lang discusses the various skills needed to make sense of past controversy, better understand a current situation, and prevent the unhealthy escalation of conflict. She also talks about the importance of forgiveness and healing in the local congregation. This source was used to examine the healing process from conflict in the local church which stems from the leaderships lack of integrity.

The Black Church in the African American Experience, by Eric C. Lincoln and

Lawrence H. Mamiya. This source gives comprehensive research on the development and growth of the African American church and its culture in America. The author interviews almost two thousand African American clergy and examines seven of the black mainline denominational churches. The authors also examine those topics that assist in defining the black church such as economics, politics, women, worships and other factors to give a complete study on the development of the black church and the African American experience. This source was used in the historical foundations section of the foundations chapter to examine why African Americans broke away from the Methodist Episcopal Church. It will also examine the historical events of the Black Methodist Movement.

In It for the Long Haul: Building Effective Long-Term Pastorates, by Glenn E.

Ludwig. This source was developed to assist pastors who are in long term pastorates. Ludwig takes past information and helps to bring a fresh new perspective to pastoral leadership that would help to develop a trusting relationship between pastor and

congregations. This source was used to examine the definition of trust and how trust is a timely process and essential in developing relationship between pastor and congregations.

For God and Race: The Religious and Political Leadership of AMEZ Bishop James Walker Hood, by Sandy D. Martin. Martin writes on the type of impact Bishop Hood had on the life of African Americans as it relates to religion and politics. This source was used in the historical section of the foundations chapter to examine the basis for African American separation from the Methodist Episcopal Church and the response from many white Methodists.

Sexual Shame: An Urgent Call to Healing, by Karen McClintock. McClintock talks about the sexual shame that is widespread in the community, institutions, and the church. She gives pastors and church leaders the necessary tools to identify the assumptions, behaviors, and structures that promote, while masking, sexual shame and to begin healing both individual and corporately. This source was used to assist in examining sexual shame because of pastoral immorality within the congregation and the methods necessary to create healing.

An Encyclopedia of African American Christian Heritage, by Marvin McMickle. McMickle's writes historical facts on prominent African American religious leaders from the 18th to the 21st century who developed African American Christianity. This source was used in the historical section of the foundations chapter to provide historical facts regarding the origin of the African Methodist Episcopal Zion Church.

You and Your Action Research Project 2nd Edition, by Jean McNiff, Pamela Lomax and Jack Whitehead - This source was designed for the purpose of assisting in developing an action research project. It give directions for beginning, observing and

provide evidence, methods for dealing with recorded information, authenticating and developing your thought as it relates to the action project. This source was utilized in the methodology section of the project to examine qualitative research.

Women of Faith: Susanna Wesley, by Kathy McReynolds. This source is a biography that tells the story of woman who raised her children based on her strong leadership. She utilized her faith along with her strong leadership to raise children who were spiritually disciplined. She was a family woman and she was extremely devoted to God in the midst of poverty and difficulty within her marriage. This source was used in the theological section of the foundations chapter examines John Wesley's rearing to find information leading to his theology.

Black Church Beginnings, by Henry H. Mitchell. Mitchell writes on the difficulty of African Americans starting churches in the midst of slavery in America. He also identifies the difficult task of formulating independent spiritual societies. This source was used in the historical section of the foundations chapter to give historical information as it relates to the origin of the African Methodist Episcopal Zion Church.

The Pastor as Moral Guide, by Rebekah Miles. Rebekah Miles guides readers through the landscape of the moral life and offers a simple and yet profound map of the moral terrain along with practical tools to enable pastoral caregivers to serve effectively as moral guides. This source was used to examine methods to help those in ministry serve more effective as moral guides.

Research in Ministry, by William R. Myers. This source evaluates conventional approaches to research as well as their often improper handling in projects. It seeks to

assist in designing projects for doctoral studies. This source was utilized in this project in the methodology section as a research guide to examine how to develop questionnaires.

The Story of American Methodism, by Fredrick Norwood. This source gives a complete history of the Methodist movement in America. It traces the origin of the Methodist movement in England with its founder John Wesley to its origin and develops into the 21st century in America. It also gives the development behind the other branches of Methodism in American. This source was used in the historical section of the foundations chapter to discuss Bishop Coke's stance of slavery as well as other historical events that took place in the Methodist movement in America.

Transforming Discipleship, by Greg Ogden. In this book Ogden addresses the necessity for discipleship in the local congregation and recovers the method of Christ accomplishing life change by investing in just a few people at a time. This source was used to help examine a structure or method of developing disciple within the local congregation. I will utilize the concept of investing in a few at a time to focus more on developing Christ-like relationships in the church.

Biblical Themes For Pastoral Care, by William B. Oglesby. Oglesby discusses in this book guidelines that can assist pastors in the area of counseling as pastoral leader. There are two chapters that were focused on in this project, "Fear and Faith" and "Risk and Redemption." These two chapters assisted in understanding how trust is developed between pastor and congregation. It also illumined the idea that trust is developed in pastoral leadership when congregants are willing to take a risk. This source was used in the treatment and in the biblical section of the foundations chapter.

Called To Be Holy, by John Oswalt. This book traces the doctrine of holiness in the Old and New Testament with the result of godly living. This source was used to examine how the indwelling of the Holy Spirit renews the human spirit therefore developing the moral character of humanity.

Rituals of Blood, by Orlando Patterson. Patterson explains the deeply strained relations between African American men and women and the complex images of African American masculinity in contemporary culture. This source was used to examine the relationships between African American males and females to determine if there were any historical issues that cause sexual misconduct in pastoral leadership in the African American Church.

Virtues and Values: The African and African American Experience, by Peter Paris. Paris writes on virtues and values centered in the concepts of God, community, family, and person that are grounded in African Americans. This source was used to examine the importance of virtue and values from an African American perspective and apply those in the character building of pastors and parishioners.

Working the Angels: The Shape of Pastoral Integrity, by Eugene Peterson. In this book, Peterson helps to develop pastors into persons who can do pastoral work. He talks about American pastors abandoning their churches at alarming rates because they are pursuing other jobs. He suggests that pastors remain in the pulpit on Sunday but they also divide their time working jobs. He believes that the pastor's responsibility is to keep the community attentive to God. This is the responsibility that he feels is being abandoned. This source was used to examine the importance of pastoral integrity and the importance

of pastors taking time to help their congregations receives the tools necessary for them to be attentive to God.

We Have This Ministry, by Samuel Proctor and Gardner Taylor. In this book, Samuel Proctor and Gardner Taylor discuss pastoral integrity and also who embraces the many diverse roles that God requires of the pastor as intercessor, teacher, counselor, and administrator. This source was used to examine from a pastoral journeyman how a pastor must have integrity and character in the role as pastor.

Clergy Killers, by Lloyd Rediger. Rediger offers corrective strategies for pastors and congregations who are attempting to prevent abuse and build healthy congregations. This source was used to examine how to prevent the abuse of pastoral leadership by parishioners that could lead to immoral behavior of the pastor.

Fit to be a Pastor, by Lloyd Rediger. Rediger discusses how the pastor must be fit physically, mentally, and spiritually if they are to project God's purpose to the world. This source was used to examine various principles that will assist the pastor in being fit to lead with integrity.

The Toxic Congregation, by Lloyd Rediger. Rediger deals with the evils of a congregation and what is needed to heal parishioners. This source was used to examine various congregations and their toxic issues and how to restore to them health.

Spiritual Care: Dietrich Bonhoeffer, by Jay Rochelle. Rochelle seeks to give wisdom and detail to practical advice on exercising spiritual care to congregations. He ministers to those who are wounded within the congregation. This source was used to examine how ministers are given the tools to pastor a wounded congregation.

The New Creation: John Wesley's Theology, by Theodore Runyon. This source gives a comprehensive study on John Wesley's theology. This source was used in the theological section of the foundations chapter to define certain theological perspectives of John Wesley that speak to his thoughts on holiness and righteousness.

Life After Church, by Brian Sanders. Sanders discusses reforming the church from inside out or outside in. This source was used to examine certain aspects of church reformation for the purpose of helping congregations to heal.

Church Administration from the A.M.E. Zion Church Perspective, by Bishop Ruben L. Speaks. Speaks discusses church administration from the A.M.E. Zion Church perspective. He talks about the importance of the pastor as an administrator of the church and that to experience success in pastoral leadership he or she must understand the importance of the role as administrator. This source was used in the historical section of the foundations chapter to discuss the importance of the pastor living a moral and spiritual life in order to experience success in ministry.

How to Get Along With Your Church, by George Thompson. In his book, George Thompson discusses the importance of the pastor knowing the uniqueness of his or her congregation in order to be successful in ministry. He talks about the importance of investing deeply in how the church does its work and implements its ministries. He talks about the importance of whether or not the pastor has been adopted by the congregation or whether it's time for him or her to move on. This source was used in the historical section of the foundations chapter to examine whether or not the pastor understands the importance of church culture in building relationships within the congregation.

Becoming A Fruit-Bearing Disciple, by Terry Thomas. Thomas helps the reader to identify what Christian discipleship is and its process. This source was used in the biblical section of the foundations chapter and the treatment to identify the relationship that Jesus and his disciples developed. One of the main areas of study came from chapter Three, “Hanging with the Teacher” to identify what the disciples did as they closely observed the life of Jesus.

God and the Rhetoric of Sexuality, by Phyllis Tribble. Tribble looks at the biblical stories of four women in ancient Israel from a feminist viewpoint. She reinterprets the tragic stories Hagar Tamar, an unnamed concubine and the daughter of Jephthah. The story of Hagar was examined and used in the treatment to discuss her trust in God even in the midst of a difficult situation.

The Old Testament Story, by John H. Tullock. This source gives extensive research on the stories of the Old Testament. This source was utilized in the biblical section of the foundations chapter for the purpose of researching information as it relates to God’s call on Abraham’s life, to examine why Hagar and Ishmael were cast out from the presence of Abraham and to examine the testing of Abraham when he took Isaac to Mount Moriah to be sacrificed.

John Wesley His Life and Theology, by Robert G. Tuttle Jr. This source gives a detailed biography and theological perspective of John Wesley. The author uses first person dialogue to deal with the character and thoughts of John Wesley. It basically tells the story of man who was committed to God and not necessarily religion itself. It also consists of John Wesley’s journals, diaries, and letters. This source was utilized in the

theological section of the foundations chapter to examine the life of John Wesley to help determine what shaped his theology.

The African Methodist Episcopal Zion Church: Reality of the Black church, by William J. Walls. Wall's gives detailed information on the History of the African Methodist Episcopal Zion Church. He discusses the origin of the A.M.E. Zion Church, its work throughout the civil rights movement and its social justice within the African American Community. This source was used to examine the origin of the A.M.E. Zion Church which started from racism in the Methodist Episcopal Church.

Ethics In Ministry, by Walter Wiest. Wiest invites clergy into a motivating conversation about professional ethics. He gives moral council to some of the issues churches face today. He deals with truth telling, character and relationships. This source was used to examine the importance of honesty and the professional character as it relates to pastoral leadership.

Interpretation Mark: A Bible Commentary for Teaching and Preaching, by Lamar Williamson Jr. This is a commentary that offers interpretation of the gospel of Mark. It is structured to interpret historical and theological works of the bible. This source was used in the foundations section of the chapter to examine the biblical interpretation as it relates to the disciples lack of trust or faith in Jesus.

Interpretation Acts: A Bible Commentary for Teaching and Preaching, by William H. Willimon. This commentary offers a clear interpretation of the bible. It is structured to meet the needs of those who wish to further their biblical knowledge. It is designed to deal with the historical and theological underpinnings as it relates to the biblical text. This source was used in my foundations chapter to give biblical

interpretation to book of Acts to examine the disciples trust in Jesus to wait in Jerusalem for the promise of the Holy Ghost.

Calling Character: Virtues of the Ordained Life, by William H. Willimon.

Willimon writes the importance of pastoral leadership being true to their call to ministry as he shares the importance of the character of clergy and how they are to be spiritual examples set apart from the world. He further shares clergy should live the life that they preach. This source was used in the historical and biblical section of the foundations chapter to examine the character of clergy for the purpose of sharing those components of moral character that will help parishioners trust pastoral leadership after distrust has been established.

The Pastor's Guide to Growing a Christlike Church, by William Willimon.

Willimon seeks to provide help to church leaders and congregations as he attempts to recapture and refine the vision of what the church is and what its task should be. This book is essentially a guide to help pastors grow a Christlike congregation. This source was used to examine how congregation can operate in a Christlike manner for the purpose of helping congregations deal with issues of distrust in pastoral leadership.

Following Jesus: Biblical Reflections on Discipleship, by N.T. Wright. Wright examines what it really means to be a disciple or follower of Christ in the 21st century. He examines six New Testament books (Hebrews, Colossians, Matthew, John, Mark, and Revelation) for the purpose of looking into the depiction of Christ and the actions of Calvary. This source was used in the biblical section of the foundations chapter. It was utilized to examine the sign of the cross and how it reveals God's glory.

CHAPTER THREE

THEORETICAL FOUNDATIONS

Historical Foundations

For the purpose of this document the author has chosen to begin the discussion of the issue of distrust among a group of African Americans within the John Street Methodist Episcopal Church in New York City which led to the formation of the African Methodist Episcopal Zion Church. The increasing numbers of black congregants in the John Street Methodist Church created racial tension that led to the formation of the African Methodist Episcopal Zion Church. The author agrees with Banks who notes, “Black Baptist and Methodist in the North associated with White congregations began to increase in number, and the tension which resulted gave birth to independent Black assemblies.”¹

The author understands that the issue of distrust historically runs much deeper than the denominational theology, polity and practice. There is evidence that speaks to the issue of distrust across gender and class. This section will focus on historical events of distrust with white clergy leadership in the John Street Methodist Episcopal Church in New York City which led to the formation of the African Methodist Episcopal Zion Movement in New York City. The historical events which led to distrust causing a

¹William L. Banks, *The Black Church in the U.S.: Its Origin, Growth, Contributions, and Outlook* (Haverford, PA: Infinity Publishing, 1999), 15.

delegation of African Americans in the John Street Church to depart seeking to establish a place to worship without any restrictions is foundational to this project. Despite the inhumane practices of the personalities within the John Street Methodist Episcopal Church the African American delegation found no discrepancies with denominational structure and hence utilized the Methodist principles within the newly developed society. Fredrick Norwood that mentions the A.M.E. Zion Church in most respects was the same as other Methodist bodies. According to Norwood, “Distinctive features have been a limited or term episcopacy and a strong tradition of lay participation.”²

Distrust in those who control a denominational structure can exist, but trust in the system itself can be sufficient to be utilized outside of the denominational structure if its theology is believed to represent the Christian faith. Therefore it is the author’s belief that congregations can move from a level of distrust to trust in pastoral leadership because the parishioners must look beyond the pastor as a person and trust the call of God on the life of the pastor to represent the Christian faith.

The author now will look into the historical creation of the A.M.E. Zion Church which stems from acts of distrust. The author would like the reader to also know that although there has been some research documenting the history of the A.M.E. Zion Church, there is limited material available for research. The African Methodist Episcopal Zion Church has a rich and expansive history but has not done well in preserving and documenting its history. Much of this history has gone unnoticed because the guardians of the history over the years have been lackadaisical in its publication which has caused the material to be understood as reference material only.

² Fredrick A. Norwood, *The Story of American Methodism* (Nashville, TN: Abingdon Press, 1974), 279.

David Bradley shares that many have been gravely disappointed because their search for historical documentation has brought either limited or no results. According to Bradley, “In many instances the search for material has led down blind alleys and to keen disappointment but because of the need of a sincere beginning work there has been always the hope that success could be achieved eventually.”³

David Bradley notes that the A.M.E. Zion Church has fallen short with the preservation of its historical records. He further shares that time after time they have stumbled across historic information only to find that those who took care of it were careless in handling the material.

Bradley discusses the lack of preserving A.M.E. Zion Church history:

The collection of material has not only been slow but, in instances, discouraging. The denomination, in the future, should take more care in the keeping of records and the preservation of these records. Time, after time, for example, we have run across references to vital matters only to discover that because of the carelessness of the individual who handled the material or the event preservation of it, we have only that - the reference to it.⁴

Before the rise of distrust in the John Street Methodist Episcopal Church, Methodism and its anti-slavery belief embraced African Americans. Methodism initially was supportive of African Americans before arriving on the American continent. John Wesley who is the founder of the Methodist movement was vehemently against chattel slavery and considered slavery a sin against God and humanity. Collins mentions how John Wesley suggested that slavery was a sin against humanity.

³David. A Bradley, *History of the A.M.E. Zion Church: Volume 2* (Nashville, TN: The Parthenon Press, 1970), 7.

⁴Ibid., 7.

Collins discusses Wesley's view of slavery:

"Liberty is the right of every human creature, as soon as he breathes the vital air," Wesley notes; "and no human law can deprive him of that right which he derives from the law of nature." In this context, then the law of nature is a reflection of the moral law that expresses the "nature and fitness of things" established at creation. Therefore, slavery is not only a sin against humanity but also a sin against God, the Creator.⁵

John Wesley believed that slavery was an evil practice and against the teachings of Jesus Christ. William Wall mentions that John Wesley was in opposition to slavery in America. According to Walls, "Also Mr. Wesley's views on African slavery were paramount opposition to the whole system, especially in America, during those dim days. In other words, he was a strict follower of Jesus Christ on all human questions, and slavery was uppermost in his preaching about administering the church or the nation according to the humanitarian ethic."⁶

John Wesley's abhorrence to chattel slavery and his embracing of African Americans led to their strong regard for the Methodist Movement. John Wesley expressed his feelings toward slavery officially in the rules of the General Conference in 1743. Lincoln discusses Wesley's opposition to slavery through the General Conference:

The opposition of Methodists to slavery was expressed officially in the original General Rules set forth by Wesley in 1743 and in the rules adopted at the 1784 Christmas Conference. This antislavery sentiment was reaffirmed repeatedly on many intervening occasions and it enhanced significantly Methodism's attractiveness to African Americans, both slaves and free.⁷

⁵Kenneth J. Collins, *The Theology of John Wesley: Holy Love and the Shape of Grace* (Nashville, TN: Abingdon Press, 2007), 269.

⁶William J. Walls, *The African Methodist Episcopal Zion Church: Reality of the Black Church*. (Charlotte, NC: A.M.E. Zion Publishing House, 1974), 32.

⁷C. Eric Lincoln and Lawrence H. Mamiya, *The Black Church in the African American Experience* (Durham, NC: Duke University Press, 1996), 50.

Because of John Wesley's repugnance of slavery, Methodism can be viewed as friend of African Americans. The evidence is realized in its founder John Wesley extending the sacrament of baptism to an African American. As a matter of fact, John Wesley baptized the first African American into Protestantism in 1758. According to Lincoln and Lawrence, "John Wesley recorded in his journal that he baptized his first black converts, one of whom was a woman, on November 29, 1758."⁸ It was this type of embrace that caused African Americans to not only become attracted to Methodism but to also seek membership with the Methodist Movement. William Jacob Walls also mentions how Methodism befriended African Americans. Walls discusses how early Methodism and its evangelical appeal embraced African Americans:

Besides the fact that Methodism was a friend of the black race long before it was introduced on the American continent, it had the evangelical appeal to this suffering and despised race, and the system of the class meetings, to not only instruct the members for the good of their souls, but "to watch over one another in love... and help each other to work out their own salvation." These, along with Wesley's strong opposition to human bondage, made the strongest kind of impact upon the Negro population in the United States and West Indies during the late eighteenth and early nineteenth centuries. John Wesley baptized the first converted Negro into a Protestant Church on November 29, 1758.⁹

Edwin Gaustad mentioned that Richard Allen believed that the Methodist was a friend that embraced blacks and that he was grateful that he heard a Methodist preacher. He further states that blacks were indebted to Methodist because other denominational structures preached over their heads but Methodist made preaching easy to grasp.

⁸Ibid.

⁹Walls, 32.

Gaustad discusses Richard Allen's view of Methodism:

As ex-slave, Richard Allen, bishop of the African Methodist Episcopal Church, explained: "The Methodist were the first people that brought glad tidings to the colored people. I feel thankful that ever I heard a Methodist preach." He added that blacks were "beholden to the Methodist, under God, for the light of the Gospel we enjoy; for all other denominations preached so highflown that we were not able to comprehend their doctrines." Unmistakably, Methodism moved in power, across racial lines, across mountains, across the categories of class and gender.¹⁰

Powerful preaching also drew slaves to the Methodist Movement during the Great Awakening. Eric Lincoln and Lawrence Mamiya discuss powerful Methodist preaching and revivals that attracted slaves to Methodism. According to Lincoln and Lawrence, "Large numbers of slaves were among those who responded to the Methodist preachers, exhorting the revivals and camp meetings of the First Great Awakening in the 1740s." ¹¹

John Wesley further publicly spoke of his repugnance to slavery in American and suggested that it was the worst he had ever seen. Wesley even spoke of his belief in eradicating the institution of slavery. William Jacob Walls discusses how John Wesley created an atmosphere in the Methodist Movement going through America to emancipate her slaves because he believed slavery to be the most despicable thing he had ever seen. According to Walls, "His attitude created an atmosphere in Methodism that went all through America to the emancipation of her slaves, and is still inherent in the freedom cause. He spoke with his dying breath, when he declared "American slavery the vilest that ever saw the sun."¹² Sandy Martin talks about John Wesley being a fierce opponent

¹⁰Edwin. Gusted, *A Religious History of American* (San Francisco, CA: Harper Collins Publishers, 1990), 80.

¹¹Lincoln and Mamiya, 50.

¹²Walls, 33.

of slavery and an advocate of racial equality. According to Martin, “The chief individual personality behind the organizational development of Methodist was John Wesley, an Anglican priest, and significantly, a fierce, unrelenting foe of slavery and proponent of racial equality.”¹³

Africans in America were also attracted to the Methodist Movement because it’s first two clergy leaders in America Thomas Cokes and Francis Asbury were against slavery and were strong supporters of racial equality.

The first Bishop and one of the founders of the Methodist Episcopal Church, Thomas Coke, -- who became John Wesley’s assistant in 1771-- was against slavery and met opposition because he vocalized his opposition to the system of chattel slavery. William Jacob Walls talks about Thomas Coke’s sympathy with the movement against slavery and his verbalizing of it from the pulpit caused problems in America. According to Walls, “Dr. Thomas Coke, the first Bishop of the Methodist Episcopal Church, was in full sympathy with the anit-slavery views of his chief, and got himself into trouble in America by his outspoken references to the subject in the pulpit and in private conversation.”¹⁴ Fredrick Norwood discusses how Thomas Coke was in opposition to slavery; according to Norwood, “Of all the founders, Thomas Coke stands supreme for forthright and uncompromising opposition to slavery.”¹⁵

The second Bishop of the Methodist Episcopal Church and one of its founders, Francis Asbury, was sent on assignment to America by John Wesley in 1776. He also

¹³Sandy D. Martin, *For God and Race: The Religious and Political Leadership of AMEZ Bishop James Walker Hood* (Columbia, SC: University of South Carolina Press, 1999), 11.

¹⁴Walls, 33.

¹⁵Norwood, 186.

sought to give religious instruction to African Americans but ran into opposition because the slave masters would not allow their slaves to attend his meetings. Francis Asbury suggested that the slave masters would have to answer to God for their behavior. William Jacob Walls discusses how Francis Asbury attempted to meet with blacks but slave masters would not allow their slaves to meet with him.

Walls discusses Francis Asbury being an advocate for slaves:

“Like-minded was the father of American Methodism, Francis Asbury, who wrote in his journal, in 1776” “After preaching at the Point, I met the class, and then met some black people, some of whose unhappy masters forbid their coming for religious instruction. How will the sons of oppression answer for their conduct when the great proprietor of all shall call them to account?”¹⁶

It was the prayer of Francis that slavery be abolished. He believed that God would eventually speak for the oppressed and eliminate the tragic spirit of slavery. William Jacob Walls unpacks Francis Asbury’s suggestion that God will support the cause of the oppressed. According to Walls, “Four years later this entry occurs: “I spoke to some select friends about slavekeeping, but they could not bear it: this I know, God will plead the cause of the oppressed, though it gives offense to say here. O Lord, banish the infernal spirit of slavery from thy dear Zion.”¹⁷

There were also other Methodist preachers who were against the institution of slavery in American and publicly spoke against its horrific practice. Bishop Gilbert Haven was also a strong opponent of chattel slavery and he publicly spoke concerning its evils.

¹⁶Walls, 33.

¹⁷Ibid.

Fredrick Norwood discusses how Gilbert Haven often argued in and out of the pulpit that slavery was a moral evil.

Norwood discusses Gilbert Haven's thoughts of slavery:

Under the growing agitation of abolitionist, the northern churches, including the various Methodist bodies, developed a strong abolitionist wing, both in the East and Midwest. In New England, younger preachers like Gilbert Haven argued, in and out of the pulpit, that slavery was not only a moral evil but a pestiferous sin that must be uprooted.¹⁸

The fight in many instances against slavery was so deeply rooted in Methodism that many American Methodists bravely assisted blacks in the south to escape slavery through the heroic efforts of the Underground Railroad. Fredrick Norwood shared that several Methodist as well as Quakers were involved in the Underground Railroad activity. According to Norwood, "Many Methodists, along with Quakers and others, were deeply involved in the illegal operations of the Underground Railway, by means of which escaping from the South were hidden away and transported to freedom in Canada."¹⁹ Henry Mitchell also notes that the Underground Railroad flourished in the locations where the A.M.E. Zion Church was strong. Harriet Tubman, an A.M.E. Zion member, was the most successful of all Underground Railroad conductors. He further shares that the Underground Railroad was a ministry in the church.

The Underground Railroad flourished in the regions where the A.M.E. Zion's were strong: New York and New England. Bishop Germaine Loguen was an important leader in the days when he served in Syracuse. Harriet Tubman, the most successful of all Underground Railroad conductors, was a staunch Zionite. Strategic Underground Railroad stations were in many Zion-affiliated locations, such as Tubman's home in Auburn, New York, and the

¹⁸Norwood, 189.

¹⁹Ibid., 188.

A.M.E. Zion parsonage at Jamestown, New York. The operations of the Underground Railroad was a much a part of the church's ministry as any other part."²⁰

Although the founders of the Methodist Episcopal Church in America opposed chattel slavery, sympathized with African Americans in America, and encouraged African Americans to join the fellowship, the repulsive and revolting roots of racism gradually found their way into the hearts of many whites who were leaders in the Methodist Episcopal Church. The freedom that African Americans so graciously experienced in clergy leadership and worship soon began to dissipate.

At this point the author would like to focus the reader's attention on the issues of distrust that developed in the John Street Methodist Episcopal Church in New York City. The author would also like the reader to know that it was the increasingly racist atmosphere that led to a delegation of African Americans leaving the John Street Methodist Episcopal Church in New York and starting their own society.

In the John Street Methodist Episcopal Church in New York African Americans were made to feel inferior to whites in ministry and in worship. African Americans were made to feel inferior through the preaching from white clergy who chose to preach from scripture that promoted classism. Scriptures were preached that would specifically speak to African American congregants about where they existed within the social scale of society including the church. The instruction given by white clergy clearly identified African American clergy and lay as subservient to white clergy and laity. William Jacob Walls discusses how the Methodist Episcopal Church wanted blacks in the church for the numbers but their rights were restricted. Efforts were made to make them feel inferior.

²⁰Henry H. Mitchell, *Black Church Beginnings* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2004), 114.

Sermonic discourses were preached that attempted to impress upon African Americans their inferior status.

Walls discusses the Methodist Episcopal Church preaching inferiority to blacks:

Bishop Hood gives us the following general description of the state of the church during this period: The Negro was wanted in the church for the support he gave it, for the numbers he enabled sectarians to claim in exhibiting their strength, and with the minority, who were truly pious, he was wanted there for the good of his soul. For these and other reasons he was not kept entirely out of the church. But in the church he was hampered and regulated. His privileges were proscribed and limited; every possible effort was made to impress him with a sense of inferiority. Preachers were selected who delighted in discoursing to him upon such texts as "*servants, obey your masters,*" and who were adepts at impressing the Negro with inferiority in the most ingenious and least offensive way.²¹

The slow emergence of racism led to distrust in the John Street Methodist Episcopal Church leadership because of a lack of equal access in ministry. Black clergy were not allowed to advance in ministry causing a delegation of blacks to leave the church and establish its own society to experience worship with no restrictions. Henry H. Mitchell shares that black Methodists voted in 1820 to withdraw out of the white Methodist Church because they were not given the right to elder's ordination. According to Mitchell, "It was of this ironclad denial of elder ordination by the bishopric that the Zion Methodist voted in 1820 to withdraw outright from the white Methodist. They took their chances on improvising an elder's ordination until they could get a "proper" rite by an already ordained group of elders."²² McMickles confirms that a delegation led by Peter Williams Sr. and James Varick left the John Street Methodist Church in New York

²¹Walls, 44.

²²Mitchell, 111.

because of the refusal to give equal access of ordination to black clergy. McMickle also reports, “In 1796 a group of black Methodist walked out of the John Street Methodist Episcopal Church in New York City. Led by Peter Williams Sr. and James Varick, they were objecting to that white church’s refusal to all black clergy equal access to ordination and to status as itinerant preachers.”²³

Eric Lincoln and Lawrence Mamiya share that a delegation of blacks left the John Street Church because of racism which caused discriminatory treatment in conjunction with them neglecting to fully ordain black preachers and admit them to the conference as itinerant preachers.

Lincoln and Mamiya discuss the origin of the A.M.E. Zion Church:

Like the A.M.E. Church, the A.M.E. Zion Church has its origin in the late eighteenth century when a delegation of black members broke from the white-controlled John Street Methodist Episcopal Church in New York City. As previously indicated the English-based Methodist societies had taken an early stance against slavery and welcomed African Americans into their membership. By 1793, however, the proportion of black’s members had risen to over 40 percent, and the resulting tension and discriminatory treatment in conjunction with the refusal to fully ordained black preachers and allow them to join the conference as itinerants sparked the move toward separation.²⁴

William Jacob Walls reports that these blacks that walked away from the Methodist Episcopal Church did so not just because of the mistreatment of black clergy but also the mistreatment of black laity especially in worship services.

²³Marvin A. McMickle, *An Encyclopedia of African American Christian Heritage* (Valley Forge, PA: Judson Press, 2002), 224.

²⁴Lincoln and Mamiya, 56.

Walls discusses the withdrawal of blacks from the Methodist Episcopal Church:

In October 1796, the African Methodist Episcopal Zion Church was founded in New York City. The organization grew out of well-known dissatisfaction among the people of color over the kind of treatment they received in the services of the church. Bishop Moore describes as follows: When the first Methodist Episcopal Society was established in New York (white), among whom were several colored persons, the two races found no difficulty in the reciprocity of religious fellowship, and the equal enjoyment of religious rights and privileges, but as the church grew popular and influential, the prejudice of caste began to engender Negro proscription, and as the number of colored members increased, the race friction and proscription increased which finally overcame the tolerance of the colored members of the M.E. Society. Again the M.E. Church in New York, licensed a number of colored men to preach, but prohibited them from preaching even to their own brethren, except occasionally, and never among the whites. The colored preachers, being thus deprived of the opportunity of improving their gifts and graces, as they then stood connected with the white M.E. Society, and prohibited from joining the annual M.E. Conference, as itinerant preachers, with their white brethren; thus restricted in their church relations, they were prompted to seek the privileged of holding meetings among themselves.²⁵

Sandy Martin agrees that white controlled Methodism in the North led to racist practices to black clergy and lay. Martin discusses blacks separating from the Methodist Episcopal Church:

Though particular circumstances differ, black denominations originating in the North separated from white-controlled Methodism for a combination of reasons: response to continued racial segregation and discrimination against black laity and clergy within the Methodist Episcopal Church; search for settings where blacks might worship God in their own style and manner, which were generally more exuberant than those of their white counterparts; the desire for greater focus on evangelizing African Americans, whom they believed had been often overlooked by white-controlled churches and clergy; and an intent to utilize their resources for humanitarian, including antislavery, concerns of their race.²⁶

²⁵Walls, 43.

²⁶Martin, 12.

According to Lincoln, “The early black Methodist churches, conferences, and denominations were organized by free black people in the North in response to stultifying and demeaning conditions attending membership in the white-controlled Methodist Episcopal churches.”²⁷

Eric Lincoln and Lawrence Mamiya discuss how Peter Williams and members of one of the black classes organized an African chapel in William Millers cabinet making shop. They further share that the services were conducted by black local preachers of the John Street Church until their church was completed in 1800.

Lincoln and Mamiya discuss the first sanctuary of A.M.E. Zion Church:

In 1796, at the urging of Peter Williams, a former slave employed at John Street Church, some members of one of the black classes of that church organized an African chapel in a cabinetmaker’s shop owned by another of the members, William Miller. Services were conducted there by black local preachers of the John Street Church until the building of a new house of worship was completed in September 1800. In 1801 the chapel was incorporated as the “African Methodist Episcopal Church [called Zion] of the City of New York,” with Peter Williams and Francis Jacobs as signatories.²⁸

According to Williams Banks, “In New York a group of Black Methodist left the John Street Methodist Church and in 1796 organized the African Methodist Episcopal Zion Church.”²⁹

William Jacob Walls shares that this movement not only consisted of blacks within the Methodist Episcopal Church but also blacks in other white denominations who

²⁷Lincoln and Mamiya, 47.

²⁸Ibid., 56.

²⁹Banks, 16.

broke away to start independent societies. Walls reflects upon blacks departing white denominations and starting their own societies:

In consonance with Hood's concept, Roi Ottley states that "the first independent act of Negroes was to sever all connections with the white churches, which had assigned them to sections marked 'B.M.,' meaning black members. The movement, extending to every denomination, began when Negroes broke away from the Methodist Episcopal Church and started the African Methodist Episcopal Zion Church."³⁰

Other blacks that experienced such prejudicial treatment were members of other Methodist Episcopal Churches along with the black Baptist Churches in other states. Vincent Harding talks about how Andrew Bryan and a leading white citizen helped to organize the black Baptist center in Georgia. According to Harding, "In at least one church in Georgia the whites imprisoned a black preacher, Andrew Bryan, and whipped several of his members. However, with some crucial assistance from a leading white citizen, Bryan and his congregation persevered, and went on to become the organizational center for the black Baptists of Georgia."³¹

Timothy Fulop and Albert Raboteau shares that the racist tension among white clergy in Boston led to the black exodus from New York's Gold Street Church in 1808 to form the Abyssinian Baptist church.

Fulop discusses a black Baptist group that departed white Baptist in Boston:

Elias Smith, a white pastor in Woburn, wrote in 1804, "When Thomas Paul [the first pastor of the African Baptist church in the city] came to Boston the Dr. [Samuel Stillman, a Baptist minister] told him it was Boston, and they did not mix colours." Another white Baptist in Boston, Thomas Baldwin, concurred by saying,

³⁰Walls, 44.

³¹Vincent Harding, *There Is a River: The Black Struggle for Freedom in America* (New York, NY: Vintage Books, 1981), 44.

“There are some of my congregation who would leave the meeting if Paul should preach here.” Although the details are less clear, tensions between white and black members of New York’s Gold Street Church led to a black exodus in 1808 to form the Abyssinian Baptist congregation.³²

Vincent Harding notes in Philadelphia Richard Allen and Absalom Jones realized that the Saint George’s Methodist Episcopal Church where they attended was basically a plantation that suppressed the freedom of the black laity to worship and the black clergy to freely utilize their gifts and graces in ministry. Harding discusses a black group who separated from the Methodist Episcopal Church:

In the North the critical struggle in the church came to Philadelphia. By 1787 Richard Allen, Absolem (sic) Jones, and their friends had discovered that the white institution in which they worshiped, Saint George’s Methodist Episcopal Church, was really another slave ship, christened with another deceitful name. Within the place of worship of worship blacks were being pressed to accept white definitions of their place - definitions which had nothing to do with the spirit of a living and just God. So one Sunday morning when Allen, Jones, and others were yanked from their knees and denied their right to unsegregated prayer, they had already formulated their response: the creation of a new institution under black direction.³³

Vincent Harding further notes that in 1787 Richard Allen and his friends left the St. Georges Church and formed the Free African Society as a temporary substitute for their church. According to Harding, “So in the spring of 1787 Allen and his friends formed the Free African Society as a temporary substitute for their desired church, and

³²Timothy E. Fulop, Albert J. Raboteau, *African American Religion* (New York, NY: Roytledge, 1997), 138.

³³Harding, 44.

were already conscious of their potential powers and dangers when the Saint Georges incident took place that fall.”³⁴

These are just a few of movements among many that began because of issues of racism toward black clergy and lay in white denominations which led to the formation of black societies.

Although African Americans experienced racism from white clergy at the John Street Methodist Episcopal Church in the North the southern Methodist churches that supported slavery had a strong reaction against those who criticized its practice. Fredrick Norwood mentions how southern Methodists designed literature for the purpose of justifying slavery on moral and religious grounds. According to Norwood, “In the South, powerful reaction exploded against even the gentlest hint of criticism of the South’s institution and abolitionist critics were anything but gentle. A large literature appeared, produced in large part by southern Methodists, designed to provide justification for slavery on moral and religious grounds.”³⁵

It was unfortunate that racism materialized in the Methodist Episcopal Church and was demonstrated through its services, polity and practice. Although this ill-fated behavior became a part of the fabric of some of the leadership in the Methodist Episcopal Church it was practiced as a derivative of chattel slavery which influenced racist practice in American society as a whole.

William Jacob Walls denotes that the Methodist Episcopal Church had been influenced by society as a whole because slavery was a part of the fabric of the culture.

³⁴Ibid., 45.

³⁵Norwood, 191.

Walls mentions why slavery influenced the Methodist Episcopal Church:

African slavery had produced its sickening effects all over the country, in Church and State. The Methodist Episcopal Church, like other churches at the time, had been influenced by it. They did not persecute their colored brethren; however they simply denied them certain rightful privileges which were accorded to white brethren.³⁶

It is the author's belief that the African American Methodist Movement from the John Street Methodist Church was also triggered by related social movements in the late 18th and early 19th century. The discussion of human liberation among whites was spreading throughout America. It was this same liberating discussion that spilled over into the community of African American free and enslaved. David Bradley shares that the A.M.E. Zion Movement came on the scene as the country was caught up in a war of liberation. The floating conversation consisted of the Bill of Rights, taxation with no representation, and the rights of individuals. Bradley further suggests that this thinking had to influence slaves.

Bradley discusses the war of liberation as a precursor to Zion Methodism:

The denomination came on the scene at a time when the entire country was caught up in a war of liberation. People were talking about the Bill of Rights, they were talking against taxation without representation, the rights of individual, so one can only conclude that these references and contentions spilled over into the thinking of free men and freed men alike as they considered their spiritual existence. At the same time, this thinking had to effect the imagination of slaves as well.³⁷

As blacks began to make their transition from the Methodist Episcopal Church they experienced opposition from white Methodist leadership. The opposition blacks received was based on racial discrimination suggesting that blacks did not have the

³⁶Walls, 44.

³⁷Bradley, 413.

capability or creativity to manage their own institution. Sandy Martin shares how white Methodist leaders fought against African Americans having denominational autonomy. Martin says the reasoning behind the whites not wanting African Americans to have denominational autonomy was racial prejudice.

Martin discusses white Methodist leaders opposing African Americans efforts to depart:

During this era many white Methodist leaders actively fought the efforts of African Americans to achieve greater denominational autonomy. The reasons vary: plain racial prejudice that disrespected the abilities of African Americans to control their own affairs; a commitment to the principle of unity in the Body of Christ, a commitment that looked with horror on religious schism; and perhaps a feeling of guilt that stemmed from the correct perception that the session of black congregations and denominations were judgment upon the failure of white Christians to treat their black siblings with fairness, Christian charity, and evangelistic concern.³⁸

The author would also like readers to know that there were Methodists that supported the efforts of blacks having denominational autonomy. Sandy Martin mentions these whites were quite aware of the racial problems existing in the Methodist Episcopal Church towards African Americans and they sympathized with the movement and embraced their efforts. According to Martin, “Likewise, some whites supported the secession efforts of African Americans. Principally, these white sympathizers were alert to the shortcomings of the white-controlled churches and agreed with the positions of the black groups.”³⁹

³⁸Martin, 12.

³⁹Ibid.

William Jacob Walls notes how Bishop Asbury supported class 31 and their efforts to separate from the Methodist Episcopal Church. Asbury met with them in August of 1796 while he was visiting New York and in October they rented a house for worship in Cross Street.

Walls discusses Bishop Asbury's support of starting its own society:

After a group of these leading men of class 31 held a series of meetings in the home of James Varick in number 4 Orange Street, and agreed to make firm their desire to become a separate society of Methodist, they again met with Bishop Asbury in August 1796, while he was visiting New York meeting all the classes and handling business affairs, and received permission to hold meetings separate from the Methodist Society. In October, they rented a house in Cross Street.⁴⁰

Henry Mitchell reports that although this delegation of African Americans separated themselves from the John Street Methodist Episcopal Church in New York City because of racism some remained with the John Street Church giving up their right to African American elders. According to Mitchell, "It is noteworthy that 61 African Americans out of a total of 751 chose to remain in John Street Church and forfeited their right to African American elders."⁴¹

There was a difference between the Northern and Southern Methodist Churches. African Americans in the south received minimal support because they existed in a society that embraced chattel slavery. In the north the larger number of African Americans felt they would be far more capable of tearing down the walls of racial discrimination than to split from the Methodist Episcopal Church. In time African Americans became confident enough to establish their own societies.

⁴⁰Walls., 47.

⁴¹Mitchell, 111.

Sandy Martin shares that the majority of African Americans remained with the Methodist Episcopal Church in the North because they believed that remaining with the racially mixed denomination while protesting for greater opportunities would be more effective in dismantling racism in the church. Martin also shares that many blacks as time passed on had the opportunity to worship in mainly black churches within the Methodist Episcopal Church.

Martin clarifies why African Americans remained in the Methodist Episcopal Church:

What often escapes observation is that a majority of African Americans decided to remain with the predominantly white MEC. Of course blacks in the southern states could expect little support or tolerance for independent racial denominations in the context of a system of chattel slavery predicated on the notion that blacks were incapable of independence. In the North and border states blacks remained with the Mother Church for a variety of reasons. Many believed that remaining within the racially mixed denomination while protesting for greater liberties was a more effective means of dismantling racial discrimination and segregation than complete separation. Many did not know or trust the independent leaders. In actual practice, many blacks, especially as time passed, were members of mainly or all – black congregations within the larger MEC. Thus they already had a good bit of congregational autonomy.⁴²

Martin ascertains that in time African Americans who separated from the Methodist Episcopal Church assisted the majority that remained by publicly criticizing the lack of racial equality in the church. According to Martin, “In later years the presence of independent black Methodist denominations criticizing racial proscription in the ME church encouraged the church to provide greater opportunities and autonomy for African Americans in the Mother Church in order to forestall other secessions and defections.”⁴³

⁴²Martin, 12.

⁴³Ibid., 13.

James Varick, Abraham Thompson, Christopher Rush, June Scott and William Miller decided that although they separated themselves from the racial inequality that existed in the Methodist Episcopal Church they embraced Methodism. These African Americans developed issues of distrust with white clergy leadership in the John Street Methodist Episcopal Church but they trusted Methodism. Distrust was developed over a period of time because of white clergy leadership's discriminatory behavior towards African Americans which created the exodus of class 31. But I would also argue that although this delegation of African Americans left and began their own society they trusted the Methodist structure and theology enough to embrace it and utilize it as a foundation of the new society. Walls discuss how the delegation embraced Methodism:

The fathers agreed that they had no fault to find with the doctrines, form of government, and evangelistic and soul-saving emphases of Methodism, but they could not endure the constant humiliation and restriction imposed by the people into whose hands Methodism had fallen. The founders were opposed to slavery and inhumane treatment of slaves, so that they could logically remain Methodist because the spirit of the originators and the meaning of the first-born movement in England and America.⁴⁴

The separation of this group of African Americans had nothing to do with Methodism itself but with the larger number of the leaders of the Methodist Episcopal Church and their refusal to treat African Americans with equality. William Jacob Walls shares that in many places of worship, the Methodist Episcopal Church African Americans were being treated as if they were on slave plantations.

Walls share a story that Bishop Hood recalls:

He relates the story of a minister who was baptizing children. When he was through with the white children he looked up to the gallery and said, "Now you niggers can bring your children down."

⁴⁴Walls., 45.

A sister brought her child and presented it. When the minister said, "Name this child," the mother said "George Washington." The minister looked at her for a moment as though she had been guilty of some great crime, and said, "George Washington, indeed! Caesar's his name. Caesar, I baptize thee, etc." They suffered many other such indignities while in John Street Church, which contributed to their final decision to withdraw. "They found it impossible to be true to their manhood and remain in this church and submit to these indignities."⁴⁵

These African Americans departed the Methodist Episcopal Church in New York City because of racism which created distrust in its leadership but they clearly believed in the church's theology, practice and doctrine. William Jacob Walls shares that these practices came from the life and practice of John Wesley who utilized a number of articles from the Church of England to direct the Methodist movement in terms of how the church should conduct itself as a Christian body. Walls discuss Methodist doctrine that became a part of African American Methodism:

The Methodist Church created out of its literature 24 of the 39 Articles of Religion of the Church of England, which Wesley sent to America as a guidepost. The Christmas Conference of 1784 added the twenty-fifth, which has to do with the United States government and is number 23. The exorable doctrines of Calvinism on reprobation and predestination were excluded, while the exorable doctrines of Arminianism of free grace for all, faith, repentance, and holiness were included, according to John Wesley who said: "The first of these we count as it were the porch of religion' the next, the door; the third, religion itself." Along with these articles, the only formal creed adopted was the Apostles Creed habitually used in our form of worship.⁴⁶

Other areas of practice and polity adopted by African American Methodism were the class leader system and love feast. The class leader system was responsible for the exponential growth in the African American Methodist Movement. William Jacob Walls

⁴⁵Ibid.

⁴⁶Ibid., 97.

shares that the class leaders system and the love feast were designed to nurture a deep dedication and spiritual experience with God. According to Walls, “The most essential phase in the cultivation of deep consecration and religious experience in original Methodism were the class-meetings and the love-feast. These were great influences in the rapid growth of the Methodist movements.”⁴⁷

William Jacob Walls notes that the love feast is taken once a quarter where the membership comes together to break bread as a token of Christian fellowship with God and their brethren. It is an outward sign of the grace of God in the hearts of humanity.

Walls discuss the events of the Love-feast:

Love-feast are held in the African Methodist Episcopal Zion Church once a quarter, generally before the quarterly meeting, under the supervision of the presiding elder or pastor in charge; at which time the members of the society in general are present, and break and eat bread together, as a token of Christian fellowship with God and their brethren. This is considered an outward sign of the grace of God dwelling in their hearts, and manifested toward each other.⁴⁸

William Jacob Walls also reports that the events of the love feast were to increase in the members a grateful sense of God’s mercies. It also gave them the opportunity to shares as the ancient with singleness of heart.

Walls discuss the purpose of the Love-feast:

The reason Mr. Wesley assigned for introducing love-feast into the Methodist Church were: “In order to increase in them [persons in bands] a grateful sense of all His [God’s] mercies, I desired that one evening in a quarter all the men in band and women together; that we might together “eat bread,” as the ancient Christians did, “with gladness and singleness of heart.”⁴⁹

⁴⁷Ibid., 98.

⁴⁸Ibid., 99.

⁴⁹Ibid.

The love-feast like the class meeting was a permanent event in the African Methodist Episcopal Zion Church. Those who were considered to be members in good and regular standing would have access to the love-feast. This was a method that assisted the pastor and the individual congregant in keeping his or her moral character intact, benefiting the entire denomination as it is practiced throughout the African Methodist Episcopal Zion Church. William Jacob Walls notes that only those persons who are members in good standing are able to participate in the love feast. They receive tickets every quarter with their name on them endorsed by the pastor.

Walls discuss who can receive the Love-feast:

The standing rule of the African Methodist Episcopal Zion Church was admittance by love-feast tickets. Those persons who were entitled to admission into the love-feast were all members of the church in good standing, probationers, those belonging to special classes of baptized children, and process who were members of other Christian communions. The tickets, as a rule, bore the name of the member, the date issued, and endorsement of the preacher in charge. The tickets were renewed quarterly.⁵⁰

Recent Report of Pastoral Immorality

In the *Trenton Times* newspaper there was an article dated April 2, 2009 that discussed an issue of distrust in pastoral leadership. Three pastors of a non-denominational church in Mendham Township, New Jersey used proceeds from the sale of the church building for 5 million dollars to purchase a 1.6 million dollar mansion, a schooner for \$400,000.00 dollars and life-coaching classes, and honorariums for personal

⁵⁰Ibid.

use totaling \$150,000 dollars. The pastors stated that the church could no longer pay its \$10,000.00 dollar a month mortgage payment so they had to sell the church building.”⁵¹

This newspaper article identifies just one of many instances where pastoral leadership violated a congregation’s trust. This type of behavior leads to distrust in pastoral leadership. It is the type of clergy immorality that sends a misguided single throughout the religious and non-religious community that pastoral leadership or the churches in general cannot be trusted. This makes it difficult for pastors who attempt to lead with integrity because of being placed and packaged in the same category as those who have created distrust in pastoral leadership. John Armstrong shares that this unfortunate behavior suggests that pastoral leadership should constantly be a visible act of integrity before the parishioners. According to Armstrong, “If a pastor is to lead the church, he must keep providing his character and displaying genuine servant leadership over a long period of time. Otherwise his integrity will break down and his leadership will ultimately fail, if not sooner, than later.”⁵² Steve Doughty shares that those in pastoral leadership who walk in integrity tolerate a great deal. According to Doughty, “THOSE WHO WALK IN INTEGRITY ENDURE MUCH.”⁵³

A pastor must identify the importance of living a moral and spiritual life for the purpose of being successful in pastoral leadership and gaining the trust of parishioners after their trust has been violated. Bishop Ruben L. Speaks shares the ingredients of a successful pastor.

⁵¹ *Trenton Times*. Thursday April 2, 2009. A11.

⁵² John H. Armstrong, *The Stain That Stays: The Church’s response to the sexual misconduct of its leaders* (Great Britain, UK: Christian Focus Publications, 2000), 169.

⁵³ Steve Doughty, *To Walk in Integrity: Spiritual Leadership in Times of Crisis* (Nashville, TN: Upper Room Books, 2004), 102.

Speaks discusses the components of a successful pastor:

A successful pastor is one who seeks to grow; he seeks to grow spiritually, intellectually, morally, and practically. He learns to sanctify himself through fervent prayer. He seeks spiritual guidance. He takes time to be holy. The only way to grow spiritually is to take time to be holy.⁵⁴

This delegation that departed the Methodist Episcopal Church clearly had issues of distrust with the leadership of the Methodist Episcopal Church but it trusted Methodist theology, polity and practice. It is the author's belief that the departing delegation could distrust the leadership of the Methodist Episcopal Church because of issues of racism while at the same time could embrace Methodism because they saw that the originators had a dependable and durable work that they felt represented the Christian faith.

Similarly this evidences how a congregation is able to reestablish or continue to move to levels of trust in pastoral leadership. Although distrust might occur with a pastor, the trust in the pastor's office can continue because of God who established the office. Therefore the church remains intact after distrust is established by pastoral leadership because the congregations trust is ultimately in God.

Biblical Foundations

The Biblical Foundations section of this project will give a biblical exegetical underpinning of the project entitled, "Reestablishing trust in pastoral leadership." The Old Testament biblical text will be Genesis 12:1–22:12 and the New Testament is Acts 1:1-14. The author will also utilize several biblical texts from the New Testament gospels to support the New Testament foundations section. This paper will take a close look at

⁵⁴ Ruben L. Speaks, *Church Administration from the A.M.E. Zion Perspective* (Charlotte, NC: A.M.E. Zion Publishing House, 1996), 71.

the various components associated with biblical exegesis and attempt to connect them to this doctoral project.

Old Testament

According to Gibson, “The name Genesis, meaning *origin*, goes back to the ancient Greek translation of the Old Testament. In the Hebrew Bible the book is called *Bereshith* after its opening phrase ‘In the beginning.’ It is the first of the five books of the Torah or *Law*.⁵⁵

Gaebelein holds, “Much like the writers of the New Testament Gospels and the later historical books of the Old Testament (e.g., Kings and Chronicles), the writer of the Book of Genesis appears to have composed his work from “archival” records of God’s great deeds in the past.”⁵⁶ Gaebelein further states, “Little is known today about the origin and authorship of the Book of Genesis. The book is a part of the Pentateuch, which Jewish tradition and the NT have ascribed to Moses (cf. John 1:17; 5:46; 7:19, 23).⁵⁷ Gaebelein ascertains, “Early and reliable tradition has ascribed the authorship of the Pentateuch to Moses; and it is a fact that throughout the pentateuchal narratives it is Moses who is most closely associated with the writing of the material that is contained in the Pentateuch.”⁵⁸

⁵⁵John C. Gibson, *The Daily Study Bible Series: Genesis Volume 1* (Louisville, KY: Westminster John Knox Press, 1981), 1.

⁵⁶Frank E. Gaebelein, *The Expositor’s Bible Commentary Volume 2* (Grand Rapids, MI: Zondervan, 1990), 4.

⁵⁷*Ibid.*, 3.

⁵⁸*ibid.*, 5.

Achtemeier ascertains, “Genesis (jen’uh-sis), the first book of the Bible; it is the narrative account of both the world’s and Israel’s inception.”⁵⁹

Gibson discusses the make-up of Genesis:

The scholars suggest that Genesis is made of three sources and are assigned the labels J, E and P. But none of them points us to an author in any full sense. Rather the men responsible for the documents should be regarded as collectors and “re-tellers” of older traditions which had been brought to Palestine by the Hebrew tribes.⁶⁰

Achtemeier further ascertains, “The book divides into two major sections, the primeval or world history in Gen. 1-11 and the family history of Israel’s ancestors in chaps. 12-50.”⁶¹

Kass concludes, “The fifty chapters of the book of Genesis tell a continuous story, beginning from the beginning of our world and ending with the children of Israel settled in the land of Egypt and with the death and mummification of Israel’s favorite son, Joseph.”⁶²

Here again, the Old Testament biblical focus of this project will be on Genesis chapters 12 through 22. These eleven chapters discuss the call, life and mission of Abraham. Abraham is considered to be one of the great heroes of faith. Leander Keck discusses Abraham being listed in the halls of faith because he was obedient to God’s instructions to start a new beginning in an unknown place. Keck notes, “By faith Abraham obeyed when he was called to set out for a place that he was to receive as an

⁵⁹Paul J. Achtemeier, *The Harper Collins Bible Dictionary* (San Francisco, CA: Harper Collins Publisher, 1996), 367.

⁶⁰Gibson: Volume 1, 1.

⁶¹Achtemeier, 367.

⁶²Leon. Kass, *The Beginning of Wisdom: Reading Genesis* (Chicago, IL: The University of Chicago Press, 2003), 25.

inheritance; and he set out, not knowing where he was going.”⁶³ Leon Kass also confirms the new way begins with Abraham. Kass ascertains, “The new way begins with Father Abraham. His story occupies more than a quarter of the book of Genesis, from the report of his birth (chapter 11) to the report of his death, at age 175 (chapter 25).”⁶⁴

Chapters 12-22 will be studied for the purpose of examining Abraham moving from a level of incomplete trust to complete trust in God as he observes the (characteristics) attributes of God over a period of time. The concluding factor will be that parishioners can move from a level of lack of trust to complete trust in pastoral leadership as they observe over time his or her moral character which represent the call of God on their life. Throughout this project the author will use the word “distrust” for incomplete trust and lack of trust. The author will also use the word “afterpastor” for those succeeding pastors in several areas throughout this project. This term come from the book *Restoring the Soul of a Church*, by Nancy Myer Hopkins and Mark Laaser.

The author asserts that parishioners must move from a level of distrust to trust in the pastoral leadership as Abraham did with God. The pastor (afterpastor) is not instantly granted complete trust by a congregation but must gain the trust of the congregation which occurs over a period of time as they observe his or her moral character. Ludwig discusses what the pastor must do to gain trust from parishioners. According to Ludwig, “To change the analogy a bit from the previous chapter, the beginning of a ministry is like paying dues to an organization. People expect something of their new pastor – good sermons, friendliness, availability, availability, caring, to name a few. As we pay these

⁶³Leander E. Keck, *The New Interpreter's Bible: Volume 12* (Nashville, TN: Abingdon Press, 1998), 132.

⁶⁴Kass, 251.

dues, a trust fund of trust is developed.”⁶⁵ The author will now begin to examine the journey of Abraham’s distrust in God to complete trust in God beginning with Genesis 12:1-5 and ending in Genesis chapter twenty-two.

Genesis 12:1-5 might give the impression that once Abraham heard God he instantly responded to God by faith. The author would argue that Abraham did not respond to the call of God initially because of his strong faith in God. Faith or trust in God is process of growth for Abraham which happened over a period of time. Although the final analysis will prove that Abraham had a degree of faith in God that he placed in his initial meeting with God and several times over the course of his life leading up to the time where he displayed total faith in God, there were times when Abraham had issues of distrust with God. This issue of distrust in God was demonstrated in Abraham’s initial response to God’s call on his life, whose name was Abram at that time, by bringing his nephew Lot with him on the journey. Abram was instructed by God to leave his country, his kindred and his father’s household (Genesis 12:1). Lot was included in the realm of his kindred. It seemed as if Abram still needed to have some control of the journey, which is a sign of distrust.

Kass discusses Abram’s call and journey:

Nearly all of the accounts concentrate on the portion of his life between the call to leave his father’s house, at age seventy-five, and the task of obtaining a wife for his son Isaac, sixty-five years later. During these years, Abraham undergoes numerous adventures, at home and abroad, with man and with God. By means of these adventures, Abraham gradually comes to know what is required of him as father and founder of the new way.⁶⁶

⁶⁵Glenn E. Ludwig, *In It for the Long Haul: Building Effective Long-Term Pastorates* (Bethesda, MD: The Alban Institute, 2002), 31.

⁶⁶Kass, 251.

As the journey will show, Abraham ultimately moved from a level of distrust to trust in God but it would take place over a period of time. During this time of observation Abraham would learn to trust God through specific events in his life which would prove to him that God can be trusted.

John Tullock notes that Abram was called by God to leave his kinsmen and a well developed territory and move to an unfamiliar new territory that God wanted to show him.

Tullock discusses Abraham's initial call by God:

In Haran, life took a new direction. Abraham was called by the Lord to leave the familiar faces of his kinsmen and the well-watered area of the north western Mesopotamia to go to a new land the LORD would show him. It was a promise that carried with it universal meaning. Abraham would receive the blessing of a land, numerous descendents, and divine protection; and through him all nations were to be blessed (12:1-3).⁶⁷

The author identifies that Abram was initially called by God to get out of his country, leave his relatives, and move to a land that God would show him. But his response was not a result of his complete trust in God. The author believes that Abram did not necessarily respond on faith alone but it included what God was presenting to him. It is often suggested that Abram responded to God's call to move from his familiar surroundings based on his complete trust in God. Leon Kass seems to agree with the author's position. Kass argued, "Addressing him out of the blue, without precedent or prior warning, God does not merely command Abram. He also appeals directly to Abram's situation and to Abram's likely longings and ambitions – the love of fame and

⁶⁷John H. Tullock, *The Old Testament Story* (Englewood Cliffs, NJ: Prentice Hall Inc., 1992), 46.

glory, the love of gain, the aspiration to be a founder of a great nation.”⁶⁸ Abram responds to the call of God because of his ambitions but the author would like to suggest that there is a degree of trust as he follows God’s instructions. Abraham might be ambitious seeking to be a great nation but in order to see it come to fruition he must have a degree of trust in God. It is the degree of trust that causes Abram to make his initial move forward following God’s directives.

Abram took his wife Sarai, his brother’s son Lot and all that they had and departed Haran and began their journey to the land of Canaan. It can be held that Abram’s trust begins to increase with God when God fulfilled the first promise that was made to Abram. In Genesis 12:1 God told Abram that He would show him the land that would be given to him. Genesis 12:7 records God showing Abram the land that God promised to give him. The beginning of moving from distrust to trust, the author feels, begins with one to whom trust is to be granted upholding his or her promise. By God upholding his promise to show Abram the land that He would give to him increased Abram’s trust in God. However, it was not enough to render complete trust.

The issue of a level of distrust manifested itself again on their journey to Egypt. Abram and his family were forced to go to Egypt because of a famine (Genesis 12:1). As they approached Egypt Abram had a conversation with his wife Sarai and told her when they arrive in Egypt they must communicate to Pharaoh that they are brother and sister and not husband and wife. Abram told Sarai this because she was beautiful and Pharaoh would possibly want her in his harem.

⁶⁸Kass, 256.

Telling Pharaoh the truth could cause Abram to lose his life. Here we find Abram manipulating the situation for the purpose of sparing his own life. Not once does he even consider his wife's viewpoint. Had he possessed a level of faith in God that was more mature, he would have clearly heard God through Genesis 12:3 where God indicates a bestowed blessing upon him and a curse for those who curse him. It is the author's belief that this is a case of Abram trusting his own instincts rather than God.

Again, Abram was still at the point in time in the journey where he needed to be in control of his destiny. However, God assures Abram from the onset that he would protect him in his journey but Abram trusted himself more than God's promise. The Divine promise was clear: those who bless him would be blessed and those who curse him would be cursed (Gen. 12:3). Abram should have trusted God enough to believe that God would protect him even in Egypt in the hands of Pharaoh.

It is also evident that Abram cares more about his life than the sanctity of his relationship with Sarai. Leon Kass points out that Abram had a dilemma in Egypt. He had to make a choice between living and risking an adulterous union or risking his life for the sacredness of his and Sarai's relationship.

Kass discusses Abram's dilemma in Egypt:

Abram has a genuine dilemma, with which one must sympathize: either he can try to save his own life at the expense of his wife's honor, or he can risk his likely death, after which his wife will also be taken (only this time as a widow). Thinking about God's promise of his becoming a great nation, Abram may well reason that it depends on his own survival even more than it depends on Sarai's fidelity and marital chastity; and should he have considered the matter, he probably concluded that there was no risk of confounding his lineage through adulterous union, for Sarai was barren.⁶⁹

⁶⁹Ibid., 273.

Abram again depends on his own assessment of the situation instead of relying on the promise of God. Nevertheless, even in Abram's failure, his trust in God increased. Abram was able to experience in the episode in Egypt that he could rely upon God for protection. The author takes the position that for trust to be established in leadership the follower must know that their leader is reliable. Having someone to lead who is reliable enables the followers to exercise a degree of vulnerability. The author sees Abram's exercising a degree of vulnerability in chapter thirteen because the level of his trust in God has increased.

In Genesis 13:7 there is a family dispute between the herdsmen of Abram and the herdsmen of Lot. This dispute causes Abram to reconsider their living arrangements. Abram offers Lot the choice to identify which land he wanted with the understanding that he would take what Lot did not choose. John Gibson notes that Abram and Lot divided land for the purpose of eliminating their dispute. According to Gibson, "The two chiefs meet to try to reach an accommodation. They agree that separation is the only solution. Abram is distressed that members of the same tribal group should be engaged in such unseemly strife and, though he is the senior, he magnanimously allows Lot the prior choice of where to go."⁷⁰ Leander Keck mentions why the strife arises between Abram's herdsmen and Lot's herdsmen. Keck states, "Strife arises between the families of Abram and Lot (vv. 7-8 speaks of strife between groups, only potentially between the

⁷⁰John C. L. Gibson, *The Daily Study Bible Series: Genesis Volume 2* (Louisville, KY: Westminster John Knox Press, 1982), 40.

individuals) because “their possessions were so great that they could not live together” (v. 6; note the repetition).”⁷¹

Keck further reveals that Abram allows Lot to choose what land he wanted and then Abram would take what was left. Keck ascertains, “Abram allows Lot to choose between two lands (given Abram’s settlement in Hebron and v. 11, the axis seems to be east-west, though some link it to be north-south).”⁷²

Many believe that Abram’s trust in God at this point is increasing because he appears to allow Lot to choose. This suggests that Abram believed that God would provide for him in spite of Lot’s choice. However research indicates that Abram jeopardized the Promised Land by giving Lot the choice. Frank Gaebelein shares that Abraham is in jeopardy of putting the promise land into the hands of Lot who will eventually become the father of the Ammonites and Moabites who is enemies of Israel.

Gaebelein discusses Abram almost giving away the Promised Land to Lot:

As the story reads, Abraham is on the verge of giving the Promised Land to Lot (“If you go to the left, I’ll go to the right; if you go to the right, I’ll go to the left,” v. 9). What is particularly striking about Abraham’s offer is that in the subsequent narrative (19:37-38) Lot is shown to be the father of the Ammonites and the Moabites. Abraham is about to hand the promised Land over to the same people who, in the author’s own day (e.g., Num 22-25) and throughout Israel’s subsequent history (Deut 23:3-6; Ezra 9:1), were primary obstacles to the fulfilling of the promise.⁷³

Although research indicates that Abram jeopardized the Promised Land it is the author’s belief that Abram utilized his spiritual insight in offering Lot first choice. Abram

⁷¹Keck, Volume 1, 433.

⁷²Ibid.

⁷³Gaebelein Volume 2, 118.

reared his nephew and understood his passions and desires therefore knowing the response before asking which land Lot would choose. Although Abram probably understood the direction that Lot would go he was still taking a risk by giving him first choice. Moving from distrust to trust does involve taking a risk. Abram had to risk getting the bad end of the bargain in the settlement between himself and his nephew Lot. Nonetheless, Abram's risk in trusting God paid off. After Abram and Lot were separated by land God told Abram to observe that Land that he was going to give him.

In Genesis 13:14-17 God said to Abram:

And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.”⁷⁴

Willingness of Abram taking the risk of being vulnerable wrought for him a greater assurance from God. And in response to God's greater assurance, Abram built an altar by the tree of Mamre to the lord (Genesis 13:18). Leander Keck discusses Abram building an altar in Mamre the place that God revealed that Abram is to go. Keck suggests, “Abram “moves his tent” (as did Lot, vv. 12, 18) and settles near a stand of trees, where he (unlike Lot) builds an altar – his – third! – in the open air, not in a sanctuary.”⁷⁵ It is the author's belief that the altar is a symbol of Abram's increasing faith in God which was built over time. Parishioners can increase their level of trust in the pastor as they build confidence in his or her leadership over time.

⁷⁴Genesis 13:14-17.

⁷⁵Keck, Volume 1, 434.

In this chapter God intends to make sure that no matter what events take place between Abram and Lot that the promise extended to Abram will be protected. Walter Brueggeman observes, “Conversely, 13:1-18 shows Abraham believing and bringing well-being. Yahweh intervenes in deathly ways but stands by Abraham. The texts leave the community of faith with decisions to make. But the narratives also affirm that however those decisions are made, Yahweh keeps watch over his promise.”⁷⁶

As God is proving Himself to Abram through events Abram’s trust in God is increasing. I contend that Abram’s rescue of Lot in chapter fourteen offers proof.

Abram assemble his men together to rescue his nephew Lot from captivity. His regiment of three hundred and eighteen men pursue as far as Dan (Gen. 14:14).⁷⁷ At this point Abram appears to be moving from the direction of mistrust to trust in God based on the numbers he took with him as he pursued those who took Lot in battle.

Research indicates that Abram risks his life in battle for the sake of Lot not because of his increasing trust in God. Leander Keck notes that Abram’s purpose for going into a dangerous situation was because of his concern for Lot.

Keck discusses Abrams reason for rescuing Lot:

Verse 14 provides the reason for Abraham’s entrance into this perilous situation: He acts on behalf of Lot, who remains very much a part of the family in spite of chap. 13. The story here moves from the world of nations to a single individual. Lot’s fate moves Abram to act against the armies of four major nations!⁷⁸

⁷⁶Walter Brueggemann, *Interpretation: Genesis: A Bible Commentary for Teaching and Preaching* (Atlanta, GA: John Knox Press, 1982), 134.

⁷⁷Genesis 14:14.

⁷⁸Keck, Volume 1, 439.

Certainly the army of Chedorlaomer was more powerful than that of Abram but God extended the victory to Abram in spite of his small numbers. Frank Gaebelien shares how Abram was able to put together an army and defeat the four kings and rescue Lot.

Gaebelien discusses Abrams victory over four kings:

The focus of the narrative returns to the scene at the close of chapter 13. Abraham was dwelling with his friends at Hebron, strangely unaffected by the events recorded in the previous narrative. In this brief scene, strikingly similar to Job 1:17, Abraham was able to muster a select army, defeat the four kings, and return Lot with the rest of the captives.⁷⁹

The author believes that although there is research indicating Abram's desire to save Lot his reasoning behind going into a no-win situation in battle with small numbers was based on his level of trust in God continuing to increase. Abram can be concerned about rescuing his nephew but it takes faith in God to give him the courage to stand in the midst of the impossible.

In Genesis 14:18-20, Melchizedek king of Salem the priest of God blesses Abraham, "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God, "And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."⁸⁰

In chapter fourteen Abram was reassured that God's divine intervention was operating with him in battle. Abram moves to an even deeper level of trust in God based on his response in verse twenty two and twenty three. Abram acknowledges God as being the owner of heaven and earth, "And Abraham said to the king of Sodom, I have lifted up

⁷⁹Gaebelien, Volume 2, 122.

⁸⁰Genesis 14:18-20.

mine hand unto the Lord, the most high God, the possessor of heaven and earth. That I will not take from a thread even to a shoelatchet, and I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich (Gen. 14:22-23).”⁸¹

Abram trusts God enough to go into battle but he recognizes God as his provider based on Melchizedek’s blessing. Melchizedek blessed Abram on the premise that he is of the most high God and that God delivered him from his enemies in battle. Frank Gaebelin notes how Abram refuses what he is offered by the king of Sodom and acknowledges that his reward comes from God.

Gaebelin discusses Abram’s response to the king of Sodom:

Abraham’s response shows how the author viewed this gesture. Abraham would have nothing to do with an offer of reward from the king of Sodom. As his solemn speech at the close of the narrative shows, Abraham’s reward would not come from the kings of this world but from Yahweh, “the Lord, the Creator of heaven and earth” (v.22). Any “goods” or “possessions” he was to have would come from the Lord, as the following chapter sets out to show (e.g., 15:1, 14b).⁸²

The blessing by Melchizedek led Abram to see that God was responsible for his victory in a battle when the odds were against him and also that God is his provider. The author sees this victory as another event that increased Abram’s trust in God. Trust in leadership increases when a leader enables his or her followers to be successful in efforts that appear overwhelming. For Abram to be victorious in his battle against a greater force strengthened his trust in God.

Chapter fifteen opens with the Lord telling Abram not to be afraid because the Lord knows that he is struggling with not having an offspring. It is the Lord’s intent to

⁸¹Genesis 14:22-23.

⁸²Gaebelin, Volume 2, 123.

ease Abram's consciousness by informing him that he will have an heir from his own body,

After these things the word of the Lord came to Abram in a vision, "Do not be afraid, Abram, I am your shield; your reward shall be very great." But Abram said, "O lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" And Abram said, "You have given me no offspring, and so a slave born in my house is to be my heir." But the word of the Lord came to him, "This man shall not be your heir; no one but your very own issue shall be your heir (Gen. 15:1-4).⁸³

The author agrees with Leon Kass who reports that Abram is afraid because he is childless. Abram is concerned that his family lineage will stop with him. Kass discusses Abram's fear of having no offspring:

After the war, he for the first time expresses an interest in having children. When God appears to him in a vision after his victory and promises him a great reward – "Fear not, Abram, I am they shield, they reward shall be exceeding great" (15:1) – Abram, fearfully contemplating his mortality, complains for the first time of his childlessness.⁸⁴

Walter Brueggeman further discusses Abram's concern that he has no offspring other than a slave boy in his house. He further mentions that Abram's concern has him troubled because he has no son. Brueggemann discusses Abram's concern of having a slave-boy as his offspring:

Abraham issues a double protest: "I continue childless/no offspring" (vv. 2-3). The Hebrew text of verse 2 is notoriously difficult. But its meaning is clear enough. Because Abraham has no son he is chagrined at the prospect that an adopted slave-boy will be his only heir. The practice of making a slave an adopted heir may reflect an older Hurrian practice. In any case, the anguish of Abraham is that he has no son.⁸⁵

⁸³Genesis 15:1-4.

⁸⁴Kass, 276.

⁸⁵Brueggemann, Interpretation: Genesis, 143.

It is Abram's anguish that causes God to come to him in a vision and asks that he not be afraid. God reminds Abram—based on His promises—his seed will the Lord give this land. After God previously informed Abram that his seed would be his heir and that he will inherit the land Abram lacks faith in God because time has gone by and he remains childless. This caused Abram to distrust God's promise and he begins to consider an alternative approach. The alternative approach stems from Abram continuing to feel a need to be in control—a symptom of the lack of complete trust.

As the narrative moves into chapter sixteen Abram experiences a setback leading to distrust God in giving him an offspring. "Now Sarai, Abram's wife, bore him no children. She had an Egyptian slave-girl whose name was Hagar, and Sarai said to Abram "You see that the Lord has prevented me from bearing children; go in to my slave-girl; it may be that I shall obtain children by her." And Abram listened to the voice of Sarai ”⁸⁶

Sarai is barren and she begins to strategize in solving the problem that stands between she and Abram having no children. There is no discussion about bareness being shameful although that could have been something with which they were both dealing. But it appears that Sarai believes that being barren is because God has for some reason done so and she must somehow intercede. Leander Keck determines that because God has promised Abram an offspring Sarai intervenes by making a self-sacrificial move. She gives her husband to Hagar as a wife and to bear a son.

Keck discusses Sarai permitting Abram to take Hagar as his wife:

Sarai certainly knows that God has promised Abram offspring , but not necessarily by her. At the same time, she wants to have children she can call her own. To accomplish this she makes a self-

⁸⁶Genesis 16:1-2.

sacrificing move. She not only shares her husband sexually, but allows Hagar to be a wife to Abram; 16:3 portrays a formal act on Sarai's part.⁸⁷

In the later part of Genesis 16:3 Abram follows the strategy of his wife Sarai and takes a new wife and shares a bed with her so that she can conceive and give birth to a son. John Bright reports that the culture of that day believed that if the wife is barren she must give her spouse a replacement. According to Bright, "Again, as Sarah gave her slave Hagar to Abraham as a concubine (ch. 16:1-4), so at Nuzi a marriage contract obligated the wife, if childless, to provide her husband with a substitute."⁸⁸

It is rather odd that Abram did as Sarai told him without any debate or discussion. Leander Keck mentions that Abram agrees without hesitation. Keck ascertains, "Abram accedes to the plan, though without speaking."⁸⁹ Leon Kass argues that Sarai has done to Abram what he attempted to do to her in Egypt that is to push him into a seemingly adulterous relationship. Kass notes, "Just as Abram had pushed Sarai into adultery with Pharaoh, so Sarai pushes Abram into quasi-adultery (actually, polygamy) with Hagar, this time casting herself, as it were, in the role of "sister."⁹⁰ Leon Kass argues the issue of Abram being pushed into an adulterous relationship:

Abram is pushed by Sarai to move into an adulterous relationship and he submits because of his lack of trust in God. Abram is induced to imitate Pharaoh in beginning a harem; he accepts a quasi-adulterous threat to his marriage for the sake of progeny-whereas, in Egypt he had proposed it for the sake of his own survival."⁹¹

⁸⁷Keck, Volume 1, 452.

⁸⁸John. Bright, *A History of Israel* (Louisville, KY: Westminster John Knox Press, 2000), 79.

⁸⁹Keck, Volume 1, 452.

⁹⁰Kass, 278.

⁹¹Ibid., 278

God clearly articulates to Abram that he was going to have a son from his own bowels but Abram was influenced by the culture and tradition of his day. The culture believed that the family heir could come from a second wife to continue the family line as previously quoted. But God intended for Abram to have a child through his wife Sarai as identified in Genesis 17:16. It would be rather odd that God would tell Abram that he was going to have an heir through his body and then bring someone in from outside the marriage to fulfill that which God instructed. It would suggest that God excuses adultery and is unable to give Abram an heir through Sarai. Kass holds, "They must remain open to procreation within the marriage, against all odds, trusting, in higher than human powers—rather than human resourcefulness—to deliver the wished—for the gift of life."⁹² Although, at this point in time God had made some marvelous things known to Abram about Himself, simply because Abram listened to voice of Sarai and not to what God had promised was evidence of more needed growth for complete trust in God. The author contends that trust in leadership really emerges when the words of the leader are respected and regarded.

In Genesis 17, God reiterates to Abram that he was going to give him a son but this time God tells him that the son will come from his wife Sarai. But Abram fails to trust God because he understands that Sarai is barren. Abram seems to trust in Sarai's physical limitation rather than God's promise. Abram even goes as far as to laugh after God told him that Sarai will conceive and give birth.

God said to Abraham, "As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give rise to nations; kings of peoples shall come

⁹²Ibid., 281.

from her.” Then Abram fell on his face and laughed, and said to himself, “Can a child be born to man who is a hundred years old? And shall Sarah, that is ninety years old, bear?”⁹³

At this point the author would like to explore the meaning behind God changing Abram’s name to Abraham and Sarai’s name to Sarah. Keck notes the meaning of Abram name change:

God changes Abram’s name to Abraham, a dialectal variation of the name Abram (“exalted father”), but here understood to carry a different meaning: “father of a multitude.” A name change does not refer to a change in personality or character, but marks a new stage in his identification with the divine purpose.”⁹⁴

Abram’s name is changed to Abraham because, as articulated in verse four, God establishes a covenant with him or God reaffirms the covenant with Abraham. Abraham’s only requirement is to walk blameless before the Lord. Keck further ascertains, “Abraham is to walk before God (i.e., be loyal; 24:40 and 48:15; cf. 5:22-24) and be blameless (i.e., unreserved faithfulness in every aspect of the relationship, but not sinless.”⁹⁵ The covenant that is made between God and Abraham requires that the latter be faithful in all aspects of the relationship.

After God established a covenant relationship with Abraham God informs him in Genesis 17:15-16 that Sarah will also experience a name change and that she will be blessed and have a son. Leander Keck informs the reader of Sarai’s new name along with its meaning. According to Keck, “Sarai receives a new and promises of blessings (twice), nations, and kings (v. 16). The name Sarah (princess?) presents a less archaic form of

⁹³Genesis 17:15-17.

⁹⁴Keck, Volume 1, 459.

⁹⁵Ibid., 458.

Sarai; it may be related to the name Israel, and hence recognizes Sarah as the forebear of Israel and other nations.”⁹⁶

After God informs Abraham that Sarah will give birth to a son in (v. 17), then Abraham fell upon his face, and laughed, and said in his heart, “Shall a child be born unto him that is an hundred years old? And shall Sarah, that is ninety years old bear (Gen. 17:17)?” Frank Gaebelein notes the reason for Abraham’s laughter at God:

However, without commenting directly on Abraham’s surprising reaction to God’s promise, the author allows Abraham’s own words in v. 17b to uncover the motivation behind his laughter – “Will a son be born to a man a hundred years old? Will Sarah bear a child at the age the age of ninety?—leaving a final verdict on the nature of his laughter somewhat in the lurch”⁹⁷

In Genesis 18:12, Sarah also laughs when she overhears God tell Abraham that he is going to give birth to a son. Sarah very much like Abraham responded with distrust in God because they could not believe that God could give them a child in their old age. It is clear that Abraham’s faith in God has not reached its full level of maturity. Gaebelein identifies that Abraham’s faith has not reaching its full development. Gaebelein notes, “Abraham is not depicted here as one whose faith in God has reached full maturity; rather he is one whose faith must still be pushed beyond its present limits. His faith must grow if he is to continue to put his trust in God’s promises.”⁹⁸

There is a time in leadership which the author refers to as a “watershed moment.” The watershed moment had not quite happened at this point. In the twentieth chapter of Genesis Abram encounters a similar situation as he did in the twelfth chapter of Genesis.

⁹⁶Ibid., 459.

⁹⁷Gaebelein, Volume 2, 140.

⁹⁸Ibid.

Abram once again lacks trust in God and takes matters into his own hands. As he enters Gerar King Abimelech inquires about Sarah. Once again Abraham uses the same story he used in chapter twelve in order to protect himself.

According to Gibson, "It begins similarly to the story of Abraham in Egypt in chapter 12, with Abraham pretending that Sarah is his sister and the ruler of the place taking her into his harem."⁹⁹ Again Abraham has not learned from his previous experience that God will take care of him. Instead once again he takes matters into his own hand trusting his own senses and not the power God. According to Keck, "Once again he, deliberately betrays Sarah. Her acquiescence notwithstanding, Abraham knowingly places her life and well-being in jeopardy. Even more, he apparently still does not believe that God's promise of a son includes Sarah (see 17:16-17)."¹⁰⁰

In Genesis 20:11, after king Abimelech discovered that Sarah was really Abraham's wife he confronted Abraham. King Abimelech wanted to know why Abraham refused to tell him the truth. Abraham responded that he thought the fear of God was not in this place. This caused Abraham to believe that God could not be successful in Gerar and once again Abraham depended on self and not God. Abraham learns something about the faithfulness of God which is another important factor in moving from distrust to trust.

In chapter twenty-one which records the birth of Isaac was the watershed moment for Abraham to move more closely to complete trust in God. Not only did Isaac's birth increase Abraham's trust in God, but it also increased Sarah's trust in God as well. Sarah said upon giving birth to Isaac, "God has made me laugh, and all who hear will laugh

⁹⁹Gibson, Volume 2, 95.

¹⁰⁰Keck, Volume 1, 481.

with me. She also said, “Who would have said to Abraham that Sarah would nurse children? For I have born him a son in his old age” (Genesis 21:6-7). When trust in leadership begins to spread that is a great sign that complete trust is on the verge of being given.

It is interesting that this journey toward complete trust in God is shown through something difficult that God instructed Abram to do. In chapter twenty-one Abraham finds himself in a dilemma. Sarah in verse nine recognized that Isaac is being teased by his older brother Ishmael. Sarah then approaches Abraham and tells him to cast out Hagar and Ishmael. It is suggested here that Sarah wants them both to be cast out because of the teasing of Isaac by Ishmael; it is further suggested that Sarah did not want Ishmael to dominate her son Isaac.

John Tullock shares that the jealousy of Sarah caused Hagar to flee. Tullock ascertains, “Conflict again arose between Sarah (old enough to be her son’s great-grandmother) and Hagar (the slave wife and mother of Ishmael). Jealousy forced Hagar to flee so that Isaac could have preeminence.”¹⁰¹ Verse eleven mentions that Abraham was deeply distressed concerning Sarah’s directive to cast out Hagar and his son Ishmael. Keck ascertains, “The matter was very distressing to Abraham on account of his son.”¹⁰² In the midst of Abrahams distressed spirit in verse twelve God reassures him to listen to Sarah, “And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall they seed be called (Genesis 21:12).”

¹⁰¹Tullock, 48.

¹⁰²Keck, Volume 1, 487.

Abraham again demonstrates his trust in God in verse fourteen by following God's command to listen to the suggestion of Sarah to cast Hagar and Ishmael out. The culture of that day suggests that if such a union produced a son the slave wife and the child could not be banished. According to Bright, "Should a son be born of such a union, the expulsion of a slave wife and her child was forbidden – which explains Abraham's reluctance to send Hagar and Ishmael away (ch. 21:10f)."¹⁰³ It is the author's belief that Abraham goes against the culture and responds to the voice of God who told him to listen to Sarah. The author suggests that Abraham's actions prove his continued increase in growth toward complete trust in God over popular culture.

In chapter twenty-two God test Abraham's level of faith. At this point Abraham appears (based on the events of the previous chapter) to be at a point where he has placed his complete trust in God. Abraham moves toward complete trust in God, "After these things God tested Abraham. He said to him, 'Abraham!'" And he said, "Here I am." He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains that I shall show you" (Genesis 22:1-2). The next morning Abraham arose and gathered his belongings and took Isaac as the Lord instructed to the land of Moriah. Kass ascertains, "Not hesitating, and without saying a word (not to God, and probably not to Sarah), Abraham 'arose early in the morning,' as if he were wholeheartedly in sympathy with the request."¹⁰⁴ Abraham's actions demonstrate that he is on the verge of moving entirely from incomplete trust to complete trust in God.

¹⁰³Bright, 79.

¹⁰⁴Kass, 338.

Abraham arrives at the place and begins to build an altar. After the altar is completed Abraham bound Isaac and placed him on the altar as commanded by God. John Tullock argues that Abraham was prepared to sacrifice his son because it was a common practice of his day. According to Tullock, "Child sacrifice was a common practice in Abraham's time. It was with this background that Abraham came to the conviction that Isaac was to be offered as a sacrifice to God."¹⁰⁵ He then took his knife and raised it to sacrifice Isaac and then the angel of the Lord told him not to harm his son. Tullock further notes, "As he was poised to strike the fatal blow, his hand was stooped in midair. A ram, caught in the underbrush, became the victim."¹⁰⁶

God then responds, "I know that you trust God." According to Keck, "God and the reader know this is a test; Abraham does not. God intends not to kill Isaac but to test Abraham's faithfulness, which is essential if God is to move into the future with him."¹⁰⁷ The author believes that although child sacrifice may have been a common practice of that day Abraham has placed his complete trust in God and not societal practices. Abraham has now accepted the covenant relationship between him and God again suggesting that he is to demonstrate complete faithfulness in every aspect of the relationship with God. God certainly did not want Abraham to sacrifice Isaac but wanted to strengthen Abraham's trust in him. Gibson discusses Abraham's faith:

In being presented with this command Abraham was in effect being forced to choose between God's promises and God himself. Was his devotion to God's person stronger than his devotion to God's cause? There can be no more fundamental question

¹⁰⁵Tullock, 48.

¹⁰⁶Ibid., 48.

¹⁰⁷Keck, Volume 1, 496.

addressed by God to men than this, and it is because Abraham gave the right answer that his faith will be celebrated, and justly celebrated, as long as time shall last. It took him many years to win through to a faith like this, but he made it in the end.¹⁰⁸

Keck holds, “Abraham departs for the place of sacrifice because he believes that God can require Isaac of him (and of God!); yet he trust that God will somehow find a way to fulfill the promises.” By v. 8 in his long journey, his trust has taken the form that God will provide a lamb.”¹⁰⁹ Brueggemann states, “In many ways, this narrative brings the Abrahamic tradition to its dramatic resolution. The chapter forms a counterpart to the call to faith at the beginning of the cycle (12:1-4a). In 22:18, the promise of 12:3 is reaffirmed.”¹¹⁰ Brueggemann continues by suggesting, “We have considered Abraham under the general heading, ‘God’s Call Embraced.’ With some vacillation, Abraham has been a man of faith, trusting in God’s promise.”¹¹¹

In conclusion the author believes that Abraham did not instantly move into a trusting relationship with God. An examination of his life suggests that Abraham had to experience different events to move from a level of incomplete trust to complete trust in God. There were moments during his journey from Ur to Mount Moriah that he did not trust God. But by the time he finally reached Mount Moriah, he had moved from a level of distrust to complete trust in God. Gregory notes, “The Hebrew word for trust (*batah*) means ‘to throw oneself forward toward an object in order to rest on the object.’”¹¹²

¹⁰⁸Gibson, Volume 2, 109.

¹⁰⁹Keck, Volume 1, 498.

¹¹⁰Brueggemann, *Interpretation: Genesis*, 185.

¹¹¹*Ibid.*

¹¹²Joel Gregory, *Homesick for Go: Fulfilling Our Deepest Longing For Spiritual Reunion*, (Nashville, TN: Thomas Nelson Publishers, 1990), 35.

Abraham has matured to a level of completely throwing himself and resting on God's character. After Abraham observed God's characteristics (attributes) over a period of time, he found God to be trustworthy.

Similarly, parishioners find it difficult to move on and trust again when their trust has been violated by immoral behavior created by previous pastoral leadership. To reestablish an atmosphere of trust in pastoral leadership, the afterpastor must live a life of moral character that demonstrates the call of God on his or her life. The author ascertains from the story of Abraham that for a pastor to help a congregation move from distrust to complete trust, the pastor over a period of time must uphold promises to the congregation, show himself or herself to be reliable and dependable, demonstrate insight and foresight, prove to be faithful, and create a comfort for the people to take a risk. Observing these characteristics (moral character) of the afterpastor over time can enable parishioners to move from a level of distrust to complete trust in pastoral leadership.

New Testament

The Acts of the Apostles 1:1-14 is the New Testament biblical foundation that will be used to undergird this project.

Willimon notes, "Sometime between A.D. 70 and 100, somewhere within the Mediterranean world, the Acts of the Apostles was written."¹¹³ Achtemeier reports, "The book deals with the history of the earliest Christian church and includes a major section on the career of Paul."¹¹⁴

¹¹³William H. Willimon, *Acts Interpretation Acts: A Bible Commentary for Teaching and Preaching* (Louisville, KY: John Knox Press, 1988), 1.

¹¹⁴Paul J. Achtemeier, *The Harper Collins Bible Dictionary* (San Francisco, CA: Harper Collins Publishers, 1996), 10.

William Barclay reports that the Acts of the Apostles is an ongoing work of Christ in the church. Barclay further notes, "In one sense, Acts is the most important book in the New Testament. It is the simple truth that, if we did not possess Acts, we would have no information whatever about the early Church apart from what we could deduce from the letters of Paul."¹¹⁵

Freedman reports, "Luke is a physician and called a fellow worker with Paul the apostle. Luke accompanied Paul on his missionary journey to Rome."¹¹⁶ Keck ascertains that, "He was an educated and well-traveled Greek who may well have converted to Judaism years before he became a Christian missionary; perhaps he was even an associate of Paul."¹¹⁷

Willimon indicates that, "We know that Luke-Acts is the work of one author, though Acts probably became part of the canon somewhat later than the Gospel."¹¹⁸ Willimon further notes, "We know that it was by the same creative theologian who gave us the Gospel of Luke, although Acts may not have been written at the same time as the Third Gospel."¹¹⁹ Many have suggested that Acts is anonymous but the church maintains that Luke is the author. Keck discusses the authorship of Acts:

Acts is an anonymous book. Even though the traditions of the ancient church assert that the evangelist Luke wrote both the Third Gospel and Acts – and there is no hard evidence to deny his

¹¹⁵William Barclay. *The Acts of the Apostles* (Louisville, KY: Westminster John Knox Press, 2003), 1.

¹¹⁶David N. Freedman, *The Anchor Bible Dictionary: Volume 4 K – N* (New York, NY: Doubleday, 1992), 397.

¹¹⁷Leander E. Keck, *The New Interpreter's Bible: Volume 10* (Nashville, TN: Abingdon Press, 2002), 5.

¹¹⁸Willimon, Acts, 15.

¹¹⁹*Ibid.*, 1.

authorship - knowing his identity or even that he was a sometimes traveling companion of Paul adds hardly anything to our understanding of his narrative.¹²⁰

Freedman ascertains that, “Luke was more precise about his activity in preparation for the writing of his work than he was about its literary form. Before he wrote he had investigated everything carefully from the beginning (Luke 1:3).”¹²¹

The book of Acts begins precisely at the point where the Gospel of Luke leaves off, with the ascension of Jesus. The Acts of the Apostles is a historical record of the early church which began in Jerusalem and then spread throughout the world. In this book the apostles were commissioned by Jesus to spread the gospel of Christ throughout the world. According to Achtemeier, “The author then describes the history of Christianity in general conformity with the geographical outline given in Acts 1:8. According to this verse, the Christian movement begins in Jerusalem, then spreads into Judea and Samaria, and finally extends to “the end of the earth.”¹²²

Achtemeier notes, “One of the notable themes in Acts is the relation of Christianity to Judaism. Luke makes it clear that the Christian movement began in Jerusalem among the Jewish followers of Jesus. After a period of amazing growth among Jews, the Christian message came to Gentiles.”¹²³

Another theme that we must consider with regard to the Acts of the Apostles is the coming of the Holy Spirit. Willimon reports that, “Some suggest that a better designation of the work is as the *Acts of the Holy Spirit*. Jesus both preached in Nazareth

¹²⁰Keck, Volume 10, 5.

¹²¹Freedman, Volume 4 K – N, 398.

¹²²Achtemeier, 10.

¹²³Ibid., 11.

(Luke 4:16-30) and was led into Galilee (4:14) by the Spirit. As in Luke, the Holy Spirit is of primary importance in Acts as the dynamic which drives the church to proclaim the gospel across great barriers.”¹²⁴

Although Acts 1:1-14 will be utilized as the New Testament biblical foundation, the author would like to explore narratives in the gospels for the purpose of identifying that the disciples’ lack of trust in Jesus. Some of the gospel narratives report instances where Jesus instructs his disciples’ to respond to a command in faith but they failed because of their distrust or lack of faith in him.

In Mark 3:14-15 Jesus appoints his disciples’ and gives them the authority to do ministry. “And he appointed twelve, whom he also named apostles, to be with him, and to be sent out to proclaim the message, and to have authority to cast out demons.”¹²⁵ But in Mark 9:14-29, a man brought his demon possessed son to be healed and the disciples’ could not heal him. Jesus accredits this to the disciples’ lack of faith. Mark 9:19 reads, “He answered them, “You faithless generation, how much longer must I be among you? How much longer must I put up with you? Bring him to me.”¹²⁶

The disciples’ at this point have yet to place their complete trust in Jesus’ authority to grant them power over demonic forces. It is authors’ belief that the disciples’ distrust comes from an incomplete trust in Jesus. The author agrees with Willimon who notes the disciples distrust in Jesus arises from their lack of faith:

The disciples’ lack of faith is unrelieved. Although Jesus’ rebuke (v. 19) could be addressed to all parties present (scribes, crowd,

¹²⁴Willimon, Acts, 8.

¹²⁵Mark 3:14-15.

¹²⁶Mark 9:19.

father, disciples), his charge of faithlessness is most telling against the disciples. By accusing his disciples of faithlessness, Jesus indicates the cause of their impotence. Their failure is linked to their unbelief.¹²⁷

In Mark 4:35-41, the disciples' demonstrate their lack of faith in Jesus while in the midst of a storm. "On that day, when evening had come, he said to them, "Let us go across to the other side." And leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were with him. A great windstorm arose, and the waves beat into the boat, so that the boat was already being swamped. But he was in the stern, asleep on the cushion; and they woke him up and said to him, "Teacher, do you not care that we are perishing? He woke up and rebuked the wind, and said to the sea, "Peace! Be still!" Then the wind ceased, and there was a dead calm. He said to them, "Why are you afraid? Have you still no faith?" And they were filled with great awe and said to one another, "Who then is this, that even the wind and the sea obey him?"¹²⁸

The disciples' in this narrative continue to demonstrate distrust in Jesus. Jesus has previously evidenced his authority but it is not enough for the disciples to believe that Jesus has the authority to deliver them from a storm. The author again believes that the disciples' have not yet placed their complete trust in Jesus. The author concurs with Williamson who identifies that the disciples' distrust comes from their lack of faith in Jesus:

Faith in Mark means in part recognition that Jesus is Christ and Son of God, but in this unit of faith means primarily the trust which the disciples lacked when they feared for their lives and cried out in panic. An appropriate paraphrase of Jesus' question in

¹²⁷Lamar E. Williamson, Jr. *Interpretation Mark: A Bible Commentary for Teaching and Preaching* (Louisville, TN: John Knox Press, 1983), 164.

¹²⁸Mark 4:35-41.

verse 40 is therefore: “Why are you afraid? Do you not yet trust God, whose rule is present in me?”¹²⁹

In Matthew 16:21-23, Jesus predicts his death to his disciples’ for the first time. During the exchange Peter rebukes Jesus because he fails to trust the prediction of Jesus indicating a lack of trust in Jesus. Peter attempts to prohibit the prediction from becoming a reality even after Jesus explains to him that his death must occur. Peter’s level of trust has been increasing over a period of time but it has not yet developed enough to follow Jesus. The author agrees with Keck who reports that, “Jesus’ response is to call Peter to renewed and deeper discipleship. Get behind me” echoes the words of 4:19, the discipleship formula “behind me” being used in both cases. “Behind me” is not mere location, but the posture of the disciple to follow.”¹³⁰

In Matthew 26:56, the disciples desert Jesus and hide in fear. The disciples’ run away and hide because they are afraid of losing their lives because of their relationship with Jesus. The author believes that the disciples’ trust in Jesus has not completely materialized because of their abandonment of Jesus. The author would agree with Gaebelein who notes, “All the disciples then fulfill one specific prophecy (see on v. 31) and flee. Mark 14:51-52 adds the account of the young man who flees naked. Probably at this time Jesus is bound (John 18:12).”¹³¹

Further confirmation of the fleeing of the disciples is documented by Douglas Hare who notes that the disciples’ abandoned Jesus during his trial:

¹²⁹Williamson, Mark, 102.

¹³⁰Leander E. Keck, *The New Interpreter’s Bible: Volume 8* (Nashville, TN: Abingdon Press, 1995), 349.

¹³¹Frank E. Gaebelein, *The Expositor’s Bible Commentary: Volume 8* (Grand Rapids, MI: Zondervan, 1984), 548.

While Jesus later refuses to defend himself before the authorities, whether Jewish or Roman, he makes this defense before the "crowd" sent to arrest him. The defense is then dismissed as essentially irrelevant because everything that is happening to him is in accordance with scriptural prophecy. This includes the flight of the disciples, which he had already predicted in verse 31 on the basis of Zech. 13:7. Separated from his followers, the Messiah must face the last hours of humiliation and suffering alone.¹³²

The abovementioned gospel narratives identify the disciples' lack of trust in Jesus but the author believes the events are developing the disciple's level of faith in Jesus.

The author would now like to explore the initial call of Peter, Andrew, James and John in Matthew 4:18-22 to identify the event that led them into a trusting relationship with Jesus.

Keck ascertains, "Without a word, the fishermen leave their nets and follow Jesus."¹³³ The disciples' display a measure of trust in Jesus because they immediately follow Jesus upon his authoritative call on a path to the unknown. The disciples' move forward into what appears to be the undisclosed but Jesus' call was so effective that they were hopeful to land somewhere. Paul Rogat Loeb notes the importance of going beyond ones level of comfort. Loeb ascertains, "When I ran cross-country years ago, my coach always urged me to get beyond my comfort zone, an often painful and difficult process that Cornell West describes as "stepping out on nothing, hoping to land on something."¹³⁴

¹³²Douglas R.A. Hare, *Interpretation Matthew: A Bible Commentary for Teaching and Preaching* (Louisville, KY: John Knox Press, 1993), 305.

¹³³Keck, Leander, Volume 8, 169.

¹³⁴Paul Rogat Loeb, *Soul Of A Citizen: Living With Conviction In A Cynical Time* (New York, NY: St. Martin's Griffin, 1992), 60.

The immediate response of the disciples' indicates the call of Christ was convincing enough to pursue him. The author agrees with Keck, who suggests that it was the powerful words of Jesus that caused Peter, Andrew, James and John to follow Jesus:

In the Matthean story, these men have never seen Jesus before, have never seen no miracles, heard no teachings. No explanation has been given them. They are not told why they should follow Jesus, what following him will mean, or where the path will lead them. We are met here with Jesus' powerful word that creates following that makes disciples.¹³⁵

The author further agrees with Douglas Hare who notes, "The call story is here reduced to its barest essentials: Jesus summons with irresistible authority, and the men respond with radical obedience."¹³⁶

In Matthew 9:9, Jesus calls Matthew. "As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, "Follow me." And he got up and followed him."¹³⁷ Matthew like the four fishermen responds to the call of Christ without any uncertainty. The authoritative call of Christ was difficult for Matthew to refuse because the call of Christ produces discipleship. The author concurs with Keck who notes the effectiveness of the call of Christ:

As in 4:18-22, on which the story is molded, Jesus' powerful word creates discipleship. The story should not be psychologized; nor should the readers speculate about previous contact between Jesus and Matthew, on the basis of which he was "ready" to follow. The point is that Jesus' call is effective."¹³⁸

¹³⁵Keck, Leander, Volume 8, 169.

¹³⁶Hare, Matthew, 30.

¹³⁷Matthew 9:9.

¹³⁸Keck, Volume 8, 235.

The author believes that in order for the disciples' to leave their locality and respond to the authoritative call of Jesus they must have the willingness to leave their familiar surroundings. The response to the call demonstrates a level of trust in Jesus because the disciples leave their families and livelihood for the unknown. Freedman indicates, "The call of Jesus demands a total break with the past. The disciples immediately left their families and their vocations (e.g., Mark 1:16-20; 2:14), and followed Jesus."¹³⁹

The author would like to explore the disciples' continuing to develop their faith in Jesus. The following biblical narrative will identify a significant miracle that caused the disciple's to believe in Jesus as they observed his character.

The miracle that caused the disciples to believe on Jesus was the miracle in Cana recorded in John 2:11. "Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him."¹⁴⁰

The miracles of Jesus are called signs. These signs are demonstrations of the manifestation of God. As they reveal God's glory they become beams of light that direct humanity to the saving grace of God. The author agrees with Keck who notes, "The fourth Evangelist calls this miracle a "sign" and further identifies it as Jesus' first sign."¹⁴¹ Keck further notes the purpose of the miracle:

The first sign at Cana is also a visible indicator of Jesus' authority because through it his glory is revealed. John uses the term sign to refer to Jesus' miracles, because for John the significance of the

¹³⁹Freedman, David N, *The Anchor Bible Dictionary: Volume 2* (New York, NY: Doubleday, 1992), 208.

¹⁴⁰John 2:11.

¹⁴¹Keck, Leander E, *The New Interpreter's Bible: Volume 9* (Nashville, TN: Abingdon Press, 1995), 539.

miracle does not rest solely in the act of the miracle itself, but in that to which the miracle points. That is, the deed reveals the doer and points to the significance of the deed as an act of eschatological salvation and God's abundance.¹⁴²

This miracle displays the supernatural force of Jesus and like the authoritative word of Christ causes the disciples' to follow Jesus. Gaebelein indicates, "The effect of this miracle is noteworthy. It marked the beginning of a ministry accompanied by supernatural power; and it proved so convincing to the new disciples that they "put their faith in him." The deed helped confirm their previous interviews with him: Jesus must be the Messiah."¹⁴³ It is the author's belief that the disciples' are increasing their level of trust as a result of the miracle or sign in Cana.

In John 6:2, Jesus attracts crowds who trust in his ability to heal. "A large crowd kept following him, because they saw the signs that he was doing for the sick."¹⁴⁴ Jesus popularity in the region expanded because of the many signs he performed. The varying signs attracted the multitude of people because Jesus demonstrated his authority, revealed his glory, and extended salvation to the people. Gaebelein discusses Jesus popularity based on the signs he performed:

Jesus was well known because of the miracles he had performed on sick people. John uses the word "signs" (*semeia*), though he gives no details of their character. His usage confirms his statement that Jesus performed "many other miraculous signs" during his ministry (20:30). The very fact that this one was selected enhances its importance."¹⁴⁵

¹⁴²Ibid.

¹⁴³Frank E. Gaebelein, *The Expositor's Bible Commentary: Volume 9* (Grand Rapids, MI: Zondervan, 1981), 43.

¹⁴⁴John, 6:2.

¹⁴⁵Gaebelein, Volume 9, 71.

The author would also like to ascertain that people followed Jesus because of his giving spirit and willingness to embrace those whom were rejected by society. This type of character caused crowds to follow Jesus because they recognized that he was sensitive to their needs. Hendricks further notes what attracted people to Jesus:

It was not simply the power of his oratory that drew them to him; such an attraction could last only so long, and could never have survived the challenges and trials his followers eventually faced. Apparently there was no halo above his head; nor are there reports of anything particularly striking about his appearance. Not even Paul, his unfairly advocate, made such claims about Jesus. Apparently, what drew people to Jesus and established his credibility was his selfless service to them.¹⁴⁶

The author has identified the signs of Jesus as events that continue to increase the disciples' level of trust in Jesus but at this point the author would like to further discuss with the reader the most significant sign that moved the disciples from incomplete trust to complete trust in Jesus. The sign of the cross and resurrection revealed Jesus' glory and identified Jesus as giving his life for his friends. The author is in agreement with N.T. Wright who notes the significance of the seventh sign or the sign of the cross:

What is the seventh sign? The whole movement of the story gives us the answer. The cross is the seventh sign: that is where the glory of God is supremely revealed. John is inviting us to see the mount of Calvary as the mount of transfiguration: *the Word became flesh, and died among us; we beheld his glory, glory as of the one who lays down his life for his friends.*¹⁴⁷

The author will now explore Acts 1:1-14 for the purpose of identifying the disciples' finally moving into complete trust in Jesus. Jesus instructs the disciples to wait in Jerusalem to receive the promise of the Holy Spirit. Luke identifies the Holy Spirit

¹⁴⁶Obery M. Hendricks Jr, *The Politics of Jesus* (New York: Doubleday, 2006), 106.

¹⁴⁷N. T. Wright, *Following Jesus: Biblical Reflections on Discipleship* (William B. Eerdmans Publishing Company: Grand Rapids, MI, 1994), 35.

coming on the day of Pentecost (Acts 2:1). Freedman notes that, “The Greek name for the Jewish Feast of Weeks, deriving from its occurrence 50 days after Passover (Acts 20:16; 1 Cor 16:8). Because the early Christians received the baptism of the Holy Spirit on this day, the term is now more commonly used to refer to that event recounted in Acts 2:1-13.”¹⁴⁸ Keck further reports, “According to the opening phrase of this passage, the entire community is baptized into the realm of the Spirit “when the day of Pentecost had come.” This is evidently the particular day for which the community had been instructed to “wait.”¹⁴⁹

The disciples’ are instructed by Jesus to wait in Jerusalem to receive the Holy Spirit. Jesus indicates that John baptized with water but you will be baptized with the Holy Spirit not many days from now (vv. 4-5). According to Keck, “The third and climactic instruction is to “wait for the promise of the Father” (1:4b), which is “you will be baptized with the Holy Spirit” (1:5). The John the Baptist prophecy of the Messiah’s Spirit-filling, unfulfilled in the Gospel, is now recalled and prophesied again by Jesus.”¹⁵⁰ The disciples’ dine with Jesus in fellowship meal as Jesus instructs them of the future mission. Gaebelein indicates that, “Luke gives us an individualized scene of Jesus and his disciples eating together at the time when he commanded them not to leave Jerusalem but wait for the coming of the Holy Spirit, who had been promised by God the Father and spoken of by Jesus.”¹⁵¹

¹⁴⁸David N. Freeman, *The Anchor Bible Dictionary: Volume 5* (New York, NY: Doubleday, 1992), 222.

¹⁴⁹Keck, Volume 10, 53.

¹⁵⁰Ibid., 41.

¹⁵¹Gaebelein, Volume 9, 254.

The author believes at this point that it is important to briefly define and give the overall function of the Holy Spirit. Achtemeier defines the Holy Spirit as:

The mysterious power or presence of God in nature or with individuals and communities, inspiring or empowering them with qualities they would not otherwise possess. The term “spirit” translates Hebrew (*ruach*) and Greek (*pneuma*) words denoting “wind,” “breath,” and, by extension, a life-giving element. With the adjective “holy,” the reference is to the divine spirit, i.e., the Spirit of God.¹⁵²

The Holy Spirit gives humanity the ability to effectively and efficiently witness for Christ. Keck explains the operation of the Holy Spirit:

The Lord calls the Spirit “the promise of the Father’s” because the Spirit is God’s word before, through, and after Christ (2:33). There is continuity between the prophetic ministry of Jesus and his apostolic successors because each is baptized into the realm of this same Spirit of prophecy who empowers an effective ministry of word and living witness.¹⁵³

The Holy Spirit restores the human spirit as it constantly deals with immoral issues that surface in humanity with the purpose of cleansing humanity for God’s service.

Oswalt discusses the importance of the Holy Spirit in the renewal of humanity:

Here in a nutshell is the Old Testament understanding of the issue that we are discussing: (1) There is a flaw in the human spirit which manifests itself in the prostitution of our gifts and abilities. Instead of using them for our Creator and his glory, we try to use them for ourselves with the result that our very ways of thinking have become corrupted; (2) The human spirit must be renewed in some way from without. Any attempt to turn over a new leaf, as it were, finds the stain spreading upward from the previous pages. No clearer example of this can be found than in the story of Noah and his sons after the flood; (3) the renewal of the human spirit can only occur in connection with the Holy Spirit, the divine Spirit, taking up residence in us.¹⁵⁴

¹⁵²Achtemeier, 432.

¹⁵³Keck, Volume 10, 41.

¹⁵⁴John N. Oswalt, *Called to be Holy: A Biblical Perspective* (Nappaness, IN: Francis Asbury Press, 1999), 70.

After Jesus instructs the disciples to wait for the promise of the Holy Spirit the disciples express their concern regarding the restoration of the kingdom of Israel. In verse three Jesus appears to be clearly speaking about the kingdom of God and not the kingdom of Israel (vv. 6-7). Keck notes that Jesus refuses to engage in messianic actions:

Luke follows Jesus' instruction with the apostles' question: "Lord, is this the time when you will restore the kingdom [of God] to Israel?" (1:6). All that has happened since the Lord's passion has convinced them of God's triumph. However, Jesus had not yet engaged in those messianic actions that would redeem Israel (cf. Luke 24:21)."¹⁵⁵

Jesus tells his disciples' it is not for you to know the times or periods that the Father has set by his own authority (Acts 1:7).¹⁵⁶ Keck reports, "Jesus' final instruction is prefaced by the claim that God's plan to restore Israel does not become the special knowledge of insiders: "It is not for you to know" (1:7)."¹⁵⁷

In Acts 1:8 Jesus tells the disciples that they will receive power through the Holy Ghost. "But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."¹⁵⁸ In this verse the purpose of the disciples is revealed; they are commissioned to be witnesses. Gaebelien indicates, "Here the mandate to witness that stands as the theme for the whole of Acts is explicitly set out. It comes as a direct commission from Jesus

¹⁵⁵Keck, Volume 10, 41.

¹⁵⁶Acts. 1:7.

¹⁵⁷Keck, Volume 10, 42.

¹⁵⁸Acts. 1:8.

himself – in fact, as Jesus last word before his ascension and, therefore, as one that is final and conclusive.”¹⁵⁹ Gaebelein further identifies the mission of Christian witness:

It concerns a person, a power, and a program – the person of Jesus, on whose authority the church acts and who is the object of its witness; the power of the Holy Spirit, which is the *sine qua non* for the mission; and a program that begins at Jerusalem, moves out to “all Judea and Samaria,” and extends “to the ends of the earth.”¹⁶⁰

If the disciples’ wait in Jerusalem as instructed by Jesus they will receive the Holy Spirit which will empower them to become witnesses. It is the power of the Holy Spirit that will enable them to be audacious witnesses for Jesus Christ consequently taking the mission throughout the world. Although part of being a witness is to go abroad and share the gospel, there is another component that often goes unnoticed that must be considered.

William Barclay shares three components to being a witness. First, a witness is one who speaks from personal experience. According to Barclay, “Let us note certain things about this Christian witness. First, a witness is someone who says: ‘I know this is true.’ In a court of law, hearsay is not accepted as evidence; witnesses must give an account of their own personal experiences. A witness does not say ‘I think so’, but ‘I know.’”¹⁶¹ Paul Achtemeier shares a witness speaks from personal experience. According to Achtemeier, “Witness (Heb. *Ayd*; Gk. *Mahr toos*), in the legal sphere, one who speaks from personal experience about what happened to oneself or another.”¹⁶² William Barkley further shares that the life of a witness must be appealing.

Secondly, Barkley discusses witnessing by actions:

¹⁵⁹Gaebelein, Volume 9, 256.

¹⁶⁰Ibid.

¹⁶¹Barkley, Acts, 13.

¹⁶²Achtemeier, 1218.

Second, the real witness is not of words but deeds. When the journalist Sir Henry Morton Stanley had discovered David Livingstone in central Africa and had spent some time with him, he said ‘If I had been with him any longer, I would have been compelled to be a Christian – and he never spoke to me about it at all.’ The witness of Livingstone’s life was irresistible.¹⁶³

Thirdly, a witness is willing to become a martyr for the cause. Barkley notes that, “[I]n Greek the word for witness and the word for martyr is the same (*martus*). A witness had to be ready to become a martyr. To be a witness means to be loyal whatever the cost.”¹⁶⁴ Achtemeier also notes that “Martyr” is derived from the same Greek word as “witness.”¹⁶⁵

A witness is faithful to the work of Christ and is willing to give their life for the purpose of the mission. According to Achtemeier, “(*Gr. Martys*), a technical term in second-century Christianity for those who showed allegiance to Christ by their death. In the NT, the death of Stephen (Acts 22:20) and references to Christians who suffered death (Rev. 2:13; 17:6) carry some of the nuances of this later meaning.”¹⁶⁶

Jesus is identified as a martyr because he gave his life for the mission or the cause of salvation. According to Freedman, “Of course Jesus himself is the preeminent model of the faithful martyr in the N.T. He is called such twice in Revelation (1:5; 3:14). All four gospels stress that his death was voluntary. “No one takes it [my life] from me, but I lay it down on my own account” declares the Jesus of the gospel of John (10:18).”¹⁶⁷

¹⁶³Barkley, Acts, 13.

¹⁶⁴Ibid.

¹⁶⁵Achtemeier, 1218.

¹⁶⁶Ibid., 657.

¹⁶⁷Freedman, Volume 4 K – N, 577.

Discipleship requires the willingness to move beyond a familiar, safe and comfortable environment to expand the mission of Christ at the risk of becoming a martyr. William Oglesby notes what occurs when one is willing to take such as risk:

The working out of the risk is the hallmark of the New Testament church. Always “outside the walls,” the disciples are whipped, stoned, imprisoned, and put to death. The word of the Lord to Ananias, who is reluctant to go to Saul and minister to him, recognizes the reality of Ananias’ hesitation to run the risk of dealing with one who has persecuted the church, and also specifies the risk to Saul, who, as Paul, would bring the good news to every corner of his ancient world. Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and sons of Israel; for I will show him how much he must suffer for the sake of my name (Acts 9:15, 16).¹⁶⁸

Hiding is a result of fear which keeps one from relationships that preserve life. According to Oglesby, “Quite in contrast to this positive use of the term “fear” is the tearing, agonizing, paralyzing fear that causes persons to hide, to seek darkness, to cut themselves off from the life-giving relationships so essential for their being.”¹⁶⁹

The disciples move from fear to faith in Jesus because their complete trust caused them to expose themselves to Christian witness (martyrdom) for the cause of Christ. Jesus was the model of Christian witness (martyr). He gave his life for the cause of salvation which moved the disciples to complete trust because they identified that he was asking them to become something that he had already become. It is the author’s belief that martyrdom caused the disciples to visualize Jesus as one who was trustworthy, reliable, and a keeper of his promise because he was a demonstration of Christian witness.

¹⁶⁸Oglesby, William B. *Biblical Themes For Pastoral Care* (Nashville, TN: Abingdon, 1981), 190.

¹⁶⁹*Ibid.*, 79.

As verse eight comes to a close Jesus tells the disciples that they are going to be his witnesses in all of Judea, Samaria, and throughout the earth. The disciples' followed Jesus command to wait and had not yet departed Jerusalem. The disciples' at this point are witnessing in and around Jerusalem.

The author would note here that although the disciples' increase their level of trust in Jesus there was a measure of distrust that remained. Had the disciples' completely trusted Jesus they would not have delayed in Jerusalem after receiving the Holy Spirit. The disciples' appeared to lack the boldness which is consistent with the presence of the Holy Spirit. They prayed for boldness because of furious opposition but it was the enraged opposition that moved them to scatter abroad. Luke reports the outbreak of persecution in the church and the disciples' resistance to move beyond Jerusalem: Acts 8:1, "And Saul approved of their killing him. That day a severe persecution began against the church in Jerusalem, and all except the apostles were scattered throughout the countryside of Judea and Samaria."¹⁷⁰ Willimon notes that, "Now those who were scattered abroad went about preaching the word" (8:4). With that ironic remark, we begin a new step in evangelization. It is ironic that the violent pogrom which was supposed to put the troublesome Christians in their place has only served to put them out of Samaria."¹⁷¹ Willimon further reports, "Now a new personality steps to the fore – Philip, whose ministry among Samaritans serves to move the gospel one step beyond its originally intended recipients."¹⁷²

¹⁷⁰Acts. 8:1.

¹⁷¹Willimon, *Interpretation Acts*, 67.

¹⁷²*Ibid.*

The persecution of the disciples' moved them to expand beyond Jerusalem for purpose of evangelizing the world. Although they encountered severe persecution it initiated their moving beyond Jerusalem out of fear and their faith in Jesus led them to continue the work of evangelism beyond Jerusalem.

One can conclude that the disciples' eventually moved from a level of distrust to trust in Jesus because they observed His moral character over time and discovered that it was a character worthy of trusting. According to Thomas, "In spite of Jesus' authoritative teachings, his disciples learned to do the will of his Father by carefully observing his life."¹⁷³ Willimon notes, "He says in Philippians 3:17, "become fellow imitators both of and with me and observe those who walk according to the pattern (typos) you have in us" (my translation). What they are to imitate is Paul's attempt to conform his life to the cross of Christ."¹⁷⁴

In verse twelve we discover the disciples following the instructions of Jesus to go and wait in Jerusalem. After the disciples encounter the men in white apparel at the ascension of Jesus as they gazed into heaven Luke mentions that the disciples returned to Jerusalem, "Then they returned unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey (Acts 1:12)."¹⁷⁵ The author believes that verse twelve is a result of the disciples moving from a level of distrust to trust in Jesus. Keck notes, "With the departure of the Messiah and his "official" succession to them now

¹⁷³Terry Thomas, *Becoming A Fruit-Bearing Disciple* (Raleigh, NC: Voice of Rehoboth Publishing, 2005), 69.

¹⁷⁴William H. Willimon, *Calling Character: Virtues of the Ordained Life* (Nashville, TN: Abingdon Press, 2000), 49.

¹⁷⁵Acts 1:12.

salvation of God and was a demonstration of the transformative power of Jesus. Thirdly, the miracle or sign of healing led the disciples to trust him as a caretaker of the wounded. Fourthly, Jesus led by example. And finally, Jesus was a witness (martyr) for the sake of the disciples. All of these events caused the disciples to trust Jesus and move over a period of time from a level of distrust to complete trust in Jesus as they observed His moral character.

Similarly, parishioners may not completely trust the afterpastor at the beginning of his or her tenure because of previous issues of distrust based on former pastoral misconduct. The scars left behind by the former pastor may cause parishioners to hold the afterpastor responsible for the violation of their trust. The afterpastor can assist parishioners in moving from a level of distrust to trust by demonstrating that he or she is empowered by God, a transformer of lives, a caretaker of the wounded, demonstrates imitable behavior, and is willing to give his or her life for the sheep.

Finally it is the author's belief that John the Baptist pointing to Jesus in the wilderness as new leadership is also an example of what the present pastor must do to assist in building relationships between future pastoral leadership and parishioners. The pastor who recognizes that his or her leadership is not permanent should prepare parishioners to accept new leadership for the purpose of continuing to move the congregation to new levels in ministry. John indicates in the wilderness, I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire (Matthew 3:11).

The author wishes to note that John initially prepares the disciples for his predecessor (Jesus) and indicates that his predecessor will take them to the next level.

Hare reports that Jesus first disciples were of John the Baptist:

Since John the Baptist's movement was in some sense a competitor of early Christianity, offering Jews an alternative way to eschatological security, it may seem surprising that the Evangelist chose to emphasize John's role instead of ignoring it. Their motive was not simply historical accuracy – Christianity did in fact emerge out of the Baptist's movement, and some of Jesus' first followers had been John's – but the desire to present the famous prophet as Jesus' herald.¹⁷⁹

Keck ascertains, "In all of this Matthew has interpreted John as a precursor of Jesus, a parallel figure who also already knows himself to be subordinate to the Messiah, unworthy even to carry his sandals."¹⁸⁰

The author believes that in order to move parishioners into trusting relationships with new pastoral leadership he or she must assist parishioners in identifying that new pastoral leadership is the inevitable for the future. The pastor must take measures to prepare parishioners for future pastoral transitions so that when the time of transition occurs the soon to be former pastor can take a step back so that the new pastoral leadership can begin moving forward to develop a new trusting relationship with parishioners.

Theological Foundations

This section will give comprehensive information on Wesleyan theology. This section entitled, "A life that became a Theology" will discuss the life of John Wesley in terms of how his theology was shaped. The author will identify various events over the

¹⁷⁹Hare, *Interpretations Matthew*, 18.

¹⁸⁰Keck, *Volume 8*, 158.

course of his life that ultimately became Wesleyan Theology. It will consist of Wesley's spiritual journey leading to: the theology of grace, the moral standard, General Rules, and the examination of clergy for the purpose of giving theological underpinning to this project. This section will also utilize the investigative study of those who made contributions and have the knowledge of Wesley's theology. Wesleyan theology will undergird the idea that congregations can experience moving from a level of distrust to complete trust in pastoral leadership over time by observing the moral character of the afterpastor.

The author will begin with identifying how John Wesley's theology was shaped by his mother Susanna and his father Samuel Wesley the itinerant preacher. Wesleyan theology began its formation in the home of Samuel and Susanna Wesley the parents of John Wesley by way of Susanna's father Samuel Annesley. John Wesley's father Samuel was an itinerant minister who spent most of his days away from home preaching from congregation to congregation.

While Samuel was away busy working in the itinerant ministry much of John Wesley's early rearing and spiritual formation came through his mother Susanna Wesley. Henderson argues, "Although John Wesley is credited as the founder of Methodism, Susanna Wesley gave Methodism its methodical nature."¹⁸¹

According to McReynolds, "Susanna Annesley, born in London on January 20, 1669, was the twenty-fifth and final child to enter in the Annesley household."¹⁸²

¹⁸¹Michael D. Henderson, *John Wesley's Class Meeting's: A Model for Making Disciples*. (Nappanee, IN: Evangel Publishing House, 1997), 38.

¹⁸²Kathy. McReynolds, *Women of Faith: Susanna Wesley* (Minneapolis, MN: Bethany House Publishers, 1998), 13.

Susanna grew up in a home where her father Samuel Annesley was deeply devoted to God. McReynolds states, “Susanna’s father, Samuel Annesley, who loved his wife deeply, also expressed a similar passion for his God. He was zealous for the Lord and lived in unrestrained obedience to his commands.”¹⁸³ Susanna’s father was well educated and had a charismatic personality and believed God purposed him to teach people how to develop relationships with the Lord.

McReynolds states, “At the tender age of five, he began reading twenty chapters of the bible a day. Throughout his formative years, he developed holy exercise that prepared him for his future career in church ministry.”¹⁸⁴ McReynolds further states, “Early in his teen years, Samuel entered Oxford University. He graduated in 1644 and became a pastor of a church in the country of Kent. Deeply distressed by the ungodly behavior of the people, he determined to do something about it.”¹⁸⁵

In this new charge there were threats on his life but he was determined to stay with them until they were purified. Because of his determination people soon began to listen to his message.

Samuel eventually moved to London where he met his greatest challenge because of England’s civil war. According to McReynolds, “In 1662 Parliament passed a bill known as the Act of Uniformity, ordering all ministers to conform to the practices and beliefs of the Church of England.”¹⁸⁶ This eventually led him to be prohibited to practice

¹⁸³Ibid., 14.

¹⁸⁴Ibid., 15.

¹⁸⁵Ibid.

¹⁸⁶Ibid., 15.

his puritan faith because of the Great Ejection. In other words because he failed to conform through protest he was not allowed to practice his faith.

According to McReynolds, “After ten years, King Charles II allowed the Puritans some religious freedom. Wasting no time, Samuel Annesley launched a new ministry.”¹⁸⁷ Samuel Annesly enjoyed above other religious duty his ministry to the poor, the fatherless, and the widow. The needy and the orphan considered him their refuge from the storms of life. According to Reynolds, “The compassion of Christ poured from him and lifted the countenance of even the most destitute.”¹⁸⁸

Young Susana was deeply affected by her parents’ godly example. According to McReynolds, “She herself said that she was “early initiated and instructed in the first principles of the Christian religion; and had a good example in parents, and in several of the family.”¹⁸⁹

This type of lifestyle became a part of the make-up of Susanna and when she married Samuel Wesley her home life displayed the same fundamental practices. Samuel Wesley also came from a family who practiced continual godly living. His grandfather Bartholomew Wesley and father John Wesley like Susana’s father were ministers who were also educated at Oxford. Samuel also became a preacher following in the footsteps of his grandfather and father.

The author will now examine events in John Wesley’s formative years that shaped his theology. John Wesley was born in 1703 in Epworth, Lincolnshire, England. His early

¹⁸⁷Ibid., 16.

¹⁸⁸Ibid.

¹⁸⁹Ibid.

education came from his parents. He was taught to read as soon as he was able to walk. In his early years he also cherished a religious experience that helped shape and mold his character. Tuttle states, “So mother managed a discipline, which although austere, was never cruel. It is important to remember that her instructions related not only to the development of the child through discipline and education, but was profoundly religious as well.”¹⁹⁰

Tuttle further states, “Our family devotions were held not only for us but for the servants as well. Devotional meetings were frequently held in the rectory kitchen on Sunday evening.”¹⁹¹ John Wesley and his siblings were not allowed to engage in recreation until they completed their homework, household tasks, and finally bible study. By the time they completed this daily rigorous schedule there was not much time for recreation.

Susanna ran a strict home because she wanted her children to grow up to have a strong moral character. The methodical structure of Susanna Wesley comes from the daily schedule in the Wesley home. Henderson states, “Lessons were from nine o’clock to twelve and from two to five daily with no interruptions. Family prayers were held at six p.m. followed by supper. At 7:00 the maid began to wash all the children so that by 8:00 all were in bed.”¹⁹²

Wesley also accredits to his theology a devastating event that nearly took his life when he was a child. At the age of six the parsonage where they lived caught fire and was

¹⁹⁰Robert G. Tuttle, Jr. *John Wesley His life and Theology* (Grand Rapids, MI: Francis Asbury Press, 1978), 44.

¹⁹¹*Ibid.*, 45.

¹⁹²Henderson, 38.

completely destroyed. Everyone escaped the infernal with the exception of John. He was miraculously rescued and suggested that there was a purpose for his life being spared. All were quickly evacuated except me. Tuttle states, “As my rescue came none too soon, I have frequently thought of myself (to use those words of the prophets) as a “brand plucked from the burning.” From that moment on, my mother seemed to take special pains to see that I was wholly committed to God.”¹⁹³

As the years went by John Wesley at the age of eleven years old went to Charterhouse boarding school for boys in Oxford. At age 17 he entered Christ Church College the most distinguished college in Oxford. He received his Bachelors of Arts degree at the age of 21. At the age of 22 he was ordained a deacon, and at the age of 24 he received his master’s degree.

The author will now examine the Holy Club to determine its purpose, development, and how it shaped John Wesley’s theology. According to Tuttle, ‘The Holy Club’, as it was commonly called, began by concentrating only on the study of the Greek New Testament. Under my direction, however it soon progressed to include other exercises as well.”¹⁹⁴ John Wesley discovered that his brother’s society the Holy Club was a benefit to him and it kept him committed to a spiritual schedule.

Wesleyan theology was also shaped by John Wesley’s interest in becoming a spiritual tutor and mentor to those who sought to develop their spiritual formation.

Tuttle shares John Wesley’s interest in helping others to grow spiritually:

So, on February 27, 1730, I accepted a temporary curacy at Pyrton near Wallingford, eight miles from Oxford. The salary was thirty

¹⁹³Tuttle, 42.

¹⁹⁴Ibid., 116.

pounds a year which prevented me from having to sell my horse. Then in June, the rector, Dr. Morley (a great and good man), allotted eleven men into my care. Since these were younger men (just entering Oxford), I felt a responsibility beyond the obligation of a tutorial nature.¹⁹⁵

The eleven young men that Wesley mentored were not members of the Holy Club but they spent time in spiritual fellowship with Wesley seeking to grow spiritually.

At this point the Holy Club was somewhat low key. As they began to interact more with each other as it relates to their spiritual formation they became more noticeable to others.

Tuttle shares the discipline of Wesley's practice:

During the summer of 1730, William Morgan assumed responsibility for various works of charity. By the end of the summer we not only studied the scriptures, took weekly communion, and observed every order of the Church, but also took time from sleep and amusements for religious exercise: to attend the sick and dying, the poor and illiterate, to conduct prayer meetings (a practice resumed later in the Revival), and to visit the prisons.¹⁹⁶

Their visiting the prison became effective because of the mistreatment of the prisoners. This gave them the opportunity to expose the inhumane treatment in the prison system. The Holy Club experienced exponential growth because of its concern for personal spiritual growth and the need to assist those who were considered the last and the left out. Because of their rigorous and committed schedule of seeking holiness they were labeled, bible moths and Methodist. They later adopted the name Methodist because of their methodology. This methodology also helped to shape Wesley's theology.

¹⁹⁵Ibid.

¹⁹⁶Ibid., 117.

The author at this point will examine John Wesley's trip to America with the purpose of identifying a moment of watershed in his life that led to a major transition in his life. In October of 1735 John Wesley departed England on a missionary trip to Georgia in American. The purpose of the missionary journey was to preach to and convert the Native Americans. Wesley met a young woman named Sophy Hopkins whom he became very fond of. According to Tuttle, "I met Miss Sophy March 13, 1736. She was young (not yet nineteen, while I was nearly thirty-three), impressionable, and seemingly serious about religious instruction. I readily accepted her as one of my students."¹⁹⁷ The two became fond of one another but Wesley was not ready to be serious because he wanted to take time evangelizing the Native Americans. Tuttle states, "Upon my return, I informed Miss Sophy that if I did marry, I would not do so until I had been among the Indians, at least for a while."¹⁹⁸

It was then in March that Wesley experienced a watershed moment when he discovered that Sophy was engaged to someone else. Sophy told Wesley that if he did not marry her she would marry a gentleman by the name of Williamson. When Wesley refused because of the ultimatum she married Mr. Williamson. Wesley was concerned about her soul because after marriage she neglected worship, fasting, communion and being in contact with her curate. In worship service John Wesley refused to serve Sophy communion because she refused to keep in contact her curate which was a rule of the church. Her uncle filed a lawsuit which dragged on for four months with no conclusion. According to Tuttle, "On December 22, rather than prolong the matter still further, I took a rather hasty (though openly published) leave of American, as some would have made

¹⁹⁷Ibid., 140.

¹⁹⁸Ibid., 141.

an attempt (however feeble) to prevent it.”¹⁹⁹ All of the expectations of Georgia were soon a disappointment and Wesley departed Georgia feeling like a failure in ministry.

The author will now look at John Wesley in early England in terms of how he was disillusioned with not only what happened in America but also the immoral behavior of the people of England. Not only was Wesley disillusioned concerning Georgia but also the conditions of England. According to McReynolds, “Early in the eighteenth century, England began to experience a moral decline. There were two major factors that attributed to this downfall: the rise of deism and the apathy of clergymen.”²⁰⁰

McReynolds also states, “The Anglican Church had become an ecclesiastical system, under which the people of England had lapsed into heathenism, or a state hardly to be distinguished from it.”²⁰¹ England had become a place that had no religious moral fiber.

In the eighteenth century England moved out of the Middle Ages into what was called the industrial age. Those persons who owned plants and mills experienced tremendous growth. On the other side of their prosperity lived poverty-stricken workers. But beneath the gushing smokestacks of their factories and in smoky shadows of their grimy mills a vast host of impoverished workers stretched out a depressing living. The ever-widening gap between the rich and the poor set in motion a widespread undercurrent that would have far-reaching implications for the future of the country. The conditions in the mills and factories were appalling because those who suffered from this inhumane

¹⁹⁹Ibid., 141.

²⁰⁰McReynolds, 99.

²⁰¹Ibid., 100.

treatment were those poor persons who did not have a voice that could speak out for injustice.

McReynolds shares the awful treatment of the poor:

The most tragic victims of the “wheels of industry” were the children of the working families. Many began at four or five years of age to work in the mines, the mills, and the brickyards. Less than one in twenty-five had any kind of schooling, and what formal education there was did more to teach a child to “mind his place in society” than to gain any useful skill.²⁰²

In this section the author will identify specifics leading to John Wesley’s transformation at Aldersgate influenced by the Moravians which continues to move him toward his journey toward his theological formation. In the midst of England’s depraved conditions is a disappointed John Wesley. According to Henderson, “John Wesley was a disillusioned young clergyman who returned to England in 1739 from an unsuccessful missionary trip to Georgia. His disappointment was not only in the venture to America; he was mostly dissatisfied with his own spiritual condition.”²⁰³

John Wesley at a low point in his life experienced his transformation at Aldersgate. His Aldersgate Experience or transformation was influenced by the Moravians.

Henderson shares John Wesley’s Aldersgate experience:

In Wesley’s journal he writes, In the evening I went very unwilling to a society in Aldersgate Street, where one was reading *Luther’s Preface to the Epistle to the Romans*. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was

²⁰²Ibid., 19.

²⁰³Henderson, 17.

given me, that He had taken away my sins, even mine, and saved me from the law of sin and death.²⁰⁴

After John Wesley experienced his conversion he begins to see what God purposed in his life. His conversion opened his spiritual eyes allowing him to see the need to spread holiness.

Henderson shares Wesley's goal after his conversion:

After several months of restless searching, Wesley found what he wanted: the assurance of God's pardon. Through the interaction of a small cell of fellow seekers, Wesley "found [his] heart strangely warmed." Accompanying his own spiritual rebirth came a compelling vision to reach the whole England with the message of God's redemptive power. He chose as his goals: "to spread spiritual holiness throughout the land."²⁰⁵

This of course was a tremendous challenge for Wesley because England was in the midst of moral decline.

According to Henderson, "It was in this religious morass and cultural upheaval that John Wesley set about to "redeem the nation" and "spread scriptural holiness throughout the land."²⁰⁶ Wesley had the challenge of making the decision whether he would begin teaching spiritual holiness from the top down or the bottom up. If he stated from the top down he would start with the upper classes and the intellectuals or from the bottom up which would be England's uneducated and working class.

Fortunately for Wesley he did not have to wrestle long with the decision because George Whitfield who was a past colleague in the Holy Club was popular among the common people. When George Whitfield preached his energy and excitement attracted

²⁰⁴Ibid., 56.

²⁰⁵Ibid., 18.

²⁰⁶Ibid., 21.

thousands of people at a time who would gather to hear him. The Wesleyan movement was designed to reach those who were the less fortunate while at the same time challenging those of the upper scale of life. The church had become a perfunctory routine and a mere tool of socialization. According to Bandy, “The Wesleyan movement pushed church leaders back into the mission for the poor, the lost, and the uncivilized world that lay beneath the veneer of civility.”²⁰⁷

The author continues the journey of Wesley by examining how he studied the Moravians and how they influenced his life and theology. A major influence on the life and theology of John Wesley were the Moravians. Wesley was impressed with the moral fiber of the Moravians and sought to get a better understanding of their lifestyle.

Henderson explains who the Moravians are:

The church of the brethren (Unitas Fratrum) was a sect of German pietists who had been exiled from their ancestral home in the seventeenth century. During Wesley’s time they lived in communal settlements on the estate of a wealthy nobleman in Saxony and had outposts in England and America. Because they were alien and exiles, they were commonly known by nationality, rather than by their church affiliation, as “the Moravians.”²⁰⁸

Henderson further states, “The first major leader of the pietists was Philipp Jakob Spener, a Lutheran pastor of Frankfurt, who had been deeply influenced by the writings

²⁰⁷Thomas G. Bandy, *Why Should I Believe You: Rediscovering Clergy Credibility* (Nashville, TN: Abingdon Press, 2006), 5.

²⁰⁸Henderson, 51.

of Richard Baxter and other English Puritans. Spencer established home study groups for the pursuit of serious Christianity, which he called *collegia pietatis*.²⁰⁹

According to Henderson, Spencer's successor was August Hermann Franke, a pastor who later became professor of theology at new University of Halle. He combined Spencer's emphasis on small groups with practical charity, forming orphan homes, charity schools, and a publishing company.²¹⁰

While John Wesley was in Savannah he met a man by the name of Spangenburg who was a Moravian pastor. Spangenburg challenged Wesley as it relates to his relationship with God. Spangenburg understood that Wesley was in the mission field doing God's work but wanted to know if Wesley had a relationship with God. Although Wesley responded in the affirmative he seemed to be unsure of himself. Tuttle states, "The significance of that encounter and Oxford, I believed that discipline wrapped in self denial, not faith in Jesus Christ, was still the means of obtaining religious ends, and I fought hard and long for a full self-mastery which might lead to conscious union with God."²¹¹ Spangenburg helps Wesley to take a deeper look into his relationship with God. Wesley was also fascinated with Spangenburg's interest in Mysticism and was introduced to various mystical treatises.

According to Tuttle, "The Moravians in general, and Spangenburg in particular (although not mystic in the ordinary sense of the word), managed to combine a degree of

²⁰⁹Ibid.

²¹⁰Ibid.

²¹¹Tuttle, 132.

mystical Quietism with a strong doctrine of assurance. Sprangenberg continued to press me with regard to my assurance of salvation.”²¹²

John Wesley was drawn to the committed and devoted moral character of the Moravians. Tuttle states, “Nonetheless, as I continued to observe these Moravians (they were kind enough to teach me German), I became even more impressed with the seriousness of their behavior, their humility, and their peace of mind in all circumstances.”²¹³ John Wesley was impressed with the Moravians ability to hold up under the worst of conditions. Even while Wesley sailed on a ship with the Moravians in the midst of a deadly storm the Moravians were in a corner of the ship praising God. No matter how tragic the situation they recognized the power of God to sustain them in the midst of crisis. Tuttle states, “I watched them closely, especially during the storms. While I shook with fright and while others were screaming, they were either singing or praying as if they were safely secure within the hallowed walls of St. Paul’s.”²¹⁴

According to Henderson, “It was the influence of the Moravians through the agency of Peter Bohler which led John Wesley to the heart of the Methodist phenomenon: the experience of personal conversion.”²¹⁵

Wesley decided after his conversion experience that he wanted to look deeper into the moral character of the Moravians. He understood that in order to search deeper he would have to trace their origin. Wesley journeyed to Saxony to discover the origin of the Moravians theology. At the settlement of Herrnhut, Wesley observed the Moravian

²¹²Ibid., 132.

²¹³Ibid., 131.

²¹⁴Ibid., 131.

²¹⁵Henderson, 55.

community with great fascination. Following a custom he had practiced since his student days at Oxford, he spent much of his time “collecting,” or making concise observations and evaluations in pocket notebooks. Wesley noticed through note taking how Zinzendorf who he was not really impressed with worked a system of spiritual oversight. According to Henderson, “Count Zinzendorf had arranged the community into compact cells, or “bands” as he called them, for spiritual oversight and community administration. This plan had been in operation for about eleven years at the time Wesley observed them.”²¹⁶

Other Moravian influences that helped to shape Wesley’s theology were as follows: spiritual growth and community involvement, missions abroad and women being involved in ministry.

Henderson shares the inclusion of women in ministry:

The gulf between clergy and laity was so vast in the eighteenth-century Anglicanism that the exclusion of women from the clergy meant the virtual elimination of women from the leadership of the Christian community. As he analyzed the Herrnhut model which mobilized the entire Christian community for instruction and service, Wesley recognized the value of the inclusion of women in the instructional system.²¹⁷

Wesley saw through the windows of the Moravians the need to transform the Church of England. Henderson further states, “The Moravians also provided Wesley with the conceptual basis for organizational renewal within the Church of England.”²¹⁸ When Wesley eventually returned to England he was excited and enthused to facilitate the

²¹⁶Ibid., 59.

²¹⁷Ibid., 61.

²¹⁸Ibid.

process of transformation in the Church of England through the various techniques that he learned from the Moravians.

The author will now examine the class leader system and its influence on John Wesley. The formation of classes and bands was one of the initial projects that Wesley implemented when he returned to England. According to Heritzenrater, “The whole society was thus divided into classes (from the Latin classis, or “division”), neighborhood subdivisions of about twelve persons, each class having an assigned leader.”²¹⁹

Classes were designed for the purpose of helping members work out their soul salvation. The class meeting was not optional it was required of all who wanted to be members of Methodism.

Collins discusses the class meetings:

Group meetings, then, like Christian conference in general, are a real means of grace. In fact, those who became a part of a Methodist society, who having the form of godliness also sought its power, were placed in smaller companies called classes in order that it might be more easily discerned whether “they are indeed working out their own salvation.” On this last point, Wesley was emphatic: “Those who will not meet in class cannot stay with us.”²²⁰

Class Leaders became spiritual overseers as Wesley began to discover the immoral behavior from the members of the society. The class system helped to identify issues of immorality and Wesley took advantage of the opportunity to use those meetings to deal with the member personal issues of immorality. It was Wesley’s intent to develop a small environment that would assist in spiritual formation. This would give the class

²¹⁹Richard P. Heitzenrater, *Wesley and the People Called Methodist* (Nashville, TN: Abingdon Press, 1995), 118.

²²⁰Kenneth J. Collins, *The Scripture Way of Salvation: The Heart of John Wesley’s Theology* (Nashville, TN: Abingdon Press, 1997), 61.

leader and members an opportunity to meet regularly to share their personal struggles. As these personal struggles are shared the members together with the class leader will assist in breaking yokes of bondage for the purpose of experiencing restoration.

Heitzenrater discusses why class leaders became spiritual overseers:

The importance of these groups soon superseded their original design. As leaders began their weekly rounds, contacting every member of the society, they soon discovered problems: domestic disputes, drunkenness, and other sorts of behavior not indicative of the pursuit of holiness. Wesley saw the pastoral opportunity presented by the practical structure of the class: the leaders of the classes (appointed by Wesley as “those in whom I could most confide”) became spiritual overseers of their group.²²¹

The author will take a look into the Fetter Lane society for the purpose of examining Wesley’s interaction with them which continues to help to shape his theological journey. According to Henderson, “One of the most significant group experiments undertaken by Wesley leading up to the Methodist system in its final form was the Fetter Lane Society. This gathering of forty or fifty people, mostly Germans, met for prayer and group encouragement on Wednesday nights in London, beginning on May 1, 1738.”²²² Henderson also states, “The Fetter Lane Society brought together the strengths of both the Anglican Religious Societies and the Moravian bands.”²²³ The Religious Society stressed utilizing religious information for personal application. The Moravian Bands spent more time on personal growth and development.

Henderson states, “Rather than combine these two approaches into one omnibus group methodology, sacrificing the uniqueness of each, Wesley yoked them together as

²²¹Heitzenrater, 118.

²²²Henderson, 63.

²²³Ibid., 66.

tandem elements within a controlled system. The entire society was to meet at 8:00 on Wednesday evenings in a large room for instruction and inspiration.”²²⁴ Wesley and Bohler were the leaders and often they would have visitors to come and share with the group. Another challenge of the society was to create an environment that would be more personal for dialogue. The present gathering only provided an environment for instruction but not one for internalization. Henderson states, “In order to keep the instructional function entirely separate from the “internalization” function, separate bands of five to ten people of the same sex were assigned to meet twice weekly in addition to Wednesday session of the society meeting. Their purpose was to provide an environment in which intimate interaction could be fostered.”²²⁵ Lay leaders were appointed and had the responsibility of directing the interaction. Those who were in the group must share how their souls were prospering and others in the group would respond with an encouraging word of inspiration. Within the group their responsibility was to strengthen the life of each other as they met regularly. Henderson states, “By tailoring the methodology to fit the instructional mode, and by keeping the group functions separate, Wesley was able to combine the strengths of modes, society and band.”²²⁶

The Fetter Lane Society also played a major role in Wesley’s group methodology. The band and the society or the Fetter Lane Society model enabled Wesley to minister on two levels the larger group for instruction and the smaller group for intimate interaction. The two-tiered structure of the Fetter Lane Society model provided a pattern for group

²²⁴Ibid.

²²⁵Ibid.

²²⁶Ibid., 67.

interaction that Wesley would employ in his public ministry among the unchurched masses.

Field preaching also helped to shape Wesley's theology. Field preaching would give Wesley the opportunity to reach the unchurched drawing thousands. John Wesley's idea of field preaching would be to move beyond the church walls with the purpose of reaching and meeting people in their context. Field preaching gave Wesley the opportunity to minister to the poor who at that time were being mistreated and taken advantage of by the rich. He was also able to preach to a demoralizing culture that practiced unrighteous living. Henderson states, "As discussed at length in chapter 1, the technique of "field preaching" – outdoor religious rallies – opened a vast untapped audience to the Wesley message."²²⁷

The author will now examine the development of the Foundry Society. According to Henderson, "Wesley's instructional system reached its final stage of development with the establishment of the Foundry Society in December of 1739."²²⁸

Henderson states, "In the fall of 1739, Wesley was still a member and a leader of the Fetter Lane Society in London, but he was experiencing great difficulties in holding the dissenting factions together. The mystical Moravian elements, the party influenced by the French prophets, and the traditional Anglicans were pulling in opposite directions."²²⁹

The foundry was a location that was used for military purposes. In 1716 an explosion destroyed the facility until John Wesley purchased the property and rebuilt it.

²²⁷Ibid., 70.

²²⁸Ibid., 72.

²²⁹Ibid., 72.

When the building was complete it had enough space to house a large gathering. It was this new facility that would give Wesley an opportunity to make modifications.

This new facility was a new opportunity and new beginning. One of the major changes that Wesley made as it relates to membership was that all people who sought membership would only be required to flee the wrath to come and to be saved from their sins. A requirement still utilized in Methodism today. Henderson states, “The old exclusion clauses which had barred outsiders from the Religious Societies were replaced by an open admission policy.”²³⁰

The Society Meetings

The author will look at the development of the society meetings. The interlocking groups or the society was designed to give those who were members of the group Methodist instructions. These societies as they were called were also considered churches and in the society meetings there was an order of service and the average attendance was approximately fifty persons. There was no seating arrangement in the society meeting determined by classism like in the Church of England and the Catholic Church. According to Henderson, “That in contrast to the Anglican churches and cathedrals, where even the arrangement of pews reflected the stratified social order, the Methodist chapels were filled on a first-come-first served basis, eliminating any social distinctions.”²³¹ Those who were considered affluent who attended the meetings were not

²³⁰Ibid., 76.

²³¹Ibid., 84.

given preferential treatment in attendance or membership. The belief was that equality would rule in God's fellowship.

Wesley saw the mistake made by George Whitfield who was a dynamic speaker and could draw great crowds but did not design a system that would further nurture them after their conversion. According to Collins, "In particular, Wesley was determined not to make the same mistake as did George Whitfield who, though he was an eloquent preacher, lacked organizational skills to nurture, and thereby keep within the fold, those who had been awakened under his ministry."²³² The purpose of these societies was not just for Methodist instruction but also spiritual growth and development. Collins further states, "Furthermore, these societies established by Wesley were in some sense graded, suited to the needs and spiritual development of its members."²³³

John Wesley at that time was an Anglican Priest who would not allow the society meetings to conflict with the worship services of the Anglican Church. John Wesley wanted to be clear that the society meeting was not at a competing entity or an alternative to the Church of England. Henderson states, "The tactic message conveyed by the schedule was, "We are loyal Anglicans and not in competition or opposition to the Church of England."²³⁴

These society meetings would soon develop a system. John Wesley wanted to define in his terms exactly who and what a Methodist is. Wesley believed that a Methodist is one who lives by the Word of God and living by the Word of God is to live

²³²Collins, 160.

²³³Ibid.

²³⁴Henderson, 85.

a holy life. Henderson states, “Wesley was primarily concerned with methodology; his definition of a Methodist was “one who lives according to the method laid down in the Bible.”²³⁵

It is the author’s belief that the society meetings of John Wesley are critical to building local congregations. As the local congregations are established through the society meetings they then birth the class meeting which are sub-groups within the society which develop individual spiritual formation. The class system divides the congregation into classes typically with a maximum of twelve parishioners. Each class leader who is responsible for the class is appointed by the pastor and meets with their class once a week to determine how their soul is prospering. The information taken in the class meeting is brought to the pastor in a monthly leaders meeting where he or she can determine how the congregation is prospering. The pastor and the class leader then work together for the purpose of bringing reconciliation to those members who are spiritually declining.

The author has examined various events in the life of John Wesley for the purpose of giving the reader an opportunity to experience how Wesley’s theological concepts were developed. At this point the author will begin to examine those theological concepts that shaped John Wesley’s life over the course of his life. It is the author’s belief based on the theological concepts shaped by Wesley’s life that Grace, the moral standard, General Rules, and the examination of clergy can move parishioners from a level of distrust to complete trust in pastoral leadership over time.

²³⁵Ibid., 85.

The author will now examine Wesley's theology of Grace. Collins states, "The key theme in Wesley's theology, which not only ties his various doctrines together, but which also lies behind them as their source and context, is the Grace of God."²³⁶ Wesley believed that God's grace covers all of humanity and is extended to humanity by God not because humanity deserves it but because of God's divine favor operating in the life of humanity. Wesley also described the grace of God as the Holy Spirit enabling people to follow the will of God by following God's standard of living. Grace is God's unmerited favor given to humanity. Campbell suggests that our salvation is because of God's grace.

Campbell discusses Methodist doctrine of Grace:

Historic Methodist doctrine affirms the Reformations passionate insistence that every human being stands in need of God's grace: we cannot possibly save ourselves. The seventh Article of Religion states that every human being is subject to "original sin", and the eighteenth Article denies that human beings have any free will on their own (apart from the help or assistance of grace). These articles together make clear the belief that our salvation is the result of God's grace, not of our own work or effort.²³⁷

Wesley also believed in Prevenient Grace. Prevenient Grace is that grace that goes on before humanity. Runyon states, "This is the grace that "comes before" (*pre-venio*) we are conscious that God is seeking us out, using subtle, and not so subtle, nudges to awaken us to our true condition."²³⁸ Campbell states, "Prevenient grace is the appropriate heading under which Methodist have described all the ways in which God works with human beings before they believe in Christ (again, "prevenient" refers to

²³⁶Collins, 19.

²³⁷Ted A. Campbell, *Methodist Doctrine: The Essentials* (Nashville, TN: Abingdon Press, 1999), 48.

²³⁸Theodore Runyon, *The New Creation: John Wesley's Theology Today* (Nashville, TN: Abingdon Press, 1998), 27.

grace coming before faith in Christ). Prevenient grace leads us to repentance, sorrow over sin and the realization that we are unable to save ourselves.”²³⁹

Wesley believed in Convincing Grace. Convincing Grace is that grace that causes the Spirit of God to be more actively involved in assisting humanity in recognizing their sin. Collins holds, “Since humanity inevitably (though not necessarily) commits sin, prevenient grace must now issue in what Wesley calls convincing grace, and a more active role must be taken by the Holy Spirit in convicting men and women of their guilt in the sight of a holy God.”²⁴⁰ Wesley believes that as humanity sins it draws them further away from God. It is convincing grace that condemns humanity of their wrong doing in hope to draw them closer to God.

It is Wesley’s belief that after humanity has been convicted of sin that they move to repentance. Collins states, “As used here, then, the word “repent” means to have a change of mind or heart, a conception that Wesley maintains as well.”²⁴¹ Wesley believed in legal repentance and evangelical repentance. Collins states, “Legal repentance is “the very first motion of the soul toward God,” and Wesley referred to this awakening, to this initial step in spiritual life, as the “porch” of religion.”²⁴² Evangelical repentance deals with a change of a person’s heart from sin to God’s holiness. Collins states, “As such, this second repentance takes place after one has been justified and born anew.”²⁴³

²³⁹Campbell, 55.

²⁴⁰Collins, 48.

²⁴¹Ibid., 55.

²⁴²Ibid., 55.

²⁴³Ibid.

Wesley believed in justifying grace. Runyon states, “Justification is how God, to use a computer term, realigns humanity, restoring us to the relationship for which we were created.”²⁴⁴ Wesley believed that this type of realigning is only possible through God’s forgiving power and His love for humanity through Christ Jesus. Runyon further states, “Justification by faith” is entering into this new relationship which Christ makes possible, receiving his love and trusting in God alone rather than our own efforts at self-justification.”²⁴⁵ Justification is the working by which God does for humanity. Wesley also believed that justification somehow takes the guilt of sin away, and that although humanity is unrighteous God finds them righteous through Jesus Christ.

Wesley believed in the moral standard. Burtner argues, “For the regulation of the life of his societies Wesley frequently indicates various duties and traits of character for which the Christian is amenable.”²⁴⁶ John Wesley preached in his sermon, “*Upon Our Lord’s Sermon on the Mount*,” that we are the light of the world and a city on a hill which cannot be hid. Wesley is suggesting that humanity is God’s visible demonstration for the world to see Christ. Therefore because humanity is that visible expression of God they must live a life of holiness. Butner further argues, “Your holiness makes you as conspicuous as the sun in the midst of heaven. As ye cannot go out of the world, so neither can ye stay in it without appearing to all mankind.”²⁴⁷ Humanity must demonstrate a life of moral Christian character so that the world can see the example of

²⁴⁴Runyon, 42.

²⁴⁵*Ibid.*, 42.

²⁴⁶Robert W. Burtner and Robert E. Chiles, *John Wesley’s Theology: A Collection from his works* (Nashville, TN: Abingdon Press, 1982), 223.

²⁴⁷*Ibid.*, 223.

what it means to live like Christ. A person whose religion is hidden and not seen is one that has no religious conviction. Morality and personal conduct were an essential part of Methodism. According to Campbell, “A second broad area in which we may describe the historic Methodist ethos has to do with teachings about personal morality. Methodists were expected to be above reproach in their personal conduct, and the period of probationary membership (still in effect for AME, AMEZ, and CME churches) tests an individual’s personal integrity.”²⁴⁸ Those who desired to be members in the Methodist church must live by the Golden Rule. Campbell further states, “Methodist conduct, above all, was to be guided by the Golden Rule.”²⁴⁹

Wesley believed in what he called transforming grace. Transforming grace creates regeneration or a change that takes place in humanity. Runyon holds, “Wesley was convinced that when the re-crea-tive Spirit is at work real change occurs. Not only are we granted a new status in Christ through justification but God does not leave us where we are; God inaugurates a new creation, restoring the relation to which we are called, to mirror God in the world.”²⁵⁰

Wesley believed in sanctifying grace. Sanctifying grace is that grace that develops fellowship between God and fallen humanity. It also strengthens humanities level of godliness within the world displaying moral character to the world. According to Runyon, “Sanctification is thus the restoration of the fallen creature to that existence in fellowship with the Creator and that life as a faithful steward for which humanity was

²⁴⁸Campbell, 89.

²⁴⁹Ibid.

²⁵⁰Runyon, 71.

made. It is increasing holiness, that is, life made more and more healthy and whole by this communion with God and with others.”²⁵¹

Wesley believed in what he identified as “Practicing the Means of Grace.” Wesley suggests that the means of grace are those practices that help to develop a person’s spiritual formation and should be attended to weekly.

Campbell defines the means of grace:

An important part of Methodist teaching about the church is our belief that grace is to be found through regular channels appointed by God. John Wesley defended what he called the *means of grace*, which he defined as “outward signs, words, or actions, ordained of God, and appointed for this end, to be the ordinary channels whereby he might convey to men, preventing, justifying, or sanctifying grace.” In his sermon: “The Means of Grace,” written in contention with a particular group of London Moravians, Wesley named prayer, “searching the Scripture,” and the Lord’s Supper. In the “General Rules” our churches affirm that we are to seek Christ by “attending upon all the ordinances of God.” Which are specified as follows: public worship, preaching, the Lord’s Supper, private and family prayer, Scripture study, and fasting.²⁵²

Once again these outward signs were observed regularly to assist persons in their spiritual formation. It kept them in constant communion with God and helped them to live a life of holiness, righteousness, accountability and discipline.

The General Rules of the church were also consistent with John Wesley’s Theology. The General Rules were composed by John Wesley to assist those within the society to live a disciplined life. It was a way of bringing discipline and accountability to the society in hope that the members would ultimately create a healthier spiritual and

²⁵¹Ibid., 82.

²⁵²Campbell, 70.

physical environment. Those who did not follow the discipline of the society were expelled.

Heitzenrater shares why some were expelled from the society:

After a quick trip south, partly to raise funds, Wesley returned to Newcastle in February 1743 and found that discipline was lax in the society. Three months earlier, he had examined some of the people who had “cried out” in the congregation (Charles became adept at exposing the “counterfeits” of this sort). In this case, however, upon examining the members, Wesley found it necessary to “put away above fifty persons” who did not “walk according to the gospel.” Before he was finished, sixty-four persons were expelled from the society. The list of their offenses is enlightening: 2 for cursing and swearing 2 for habitual Sabbath-breaking 17 for drunkenness 2 for retailing spirituous liquors 3 for quarrelling and brawling 1 for beating his wife 3 for habitual, willful lying 4 for railing and evil-speaking 1 for idleness and laziness, and 29 for lightness and carelessness (cf. J&D, 19:318).²⁵³

Not long after the expulsion of those in the society who lacked a disciplined lifestyle John Wesley structured the General Rules.

Heitzenrater defines the General Rules:

Two days later, Wesley codified the examination process by writing *The Nature, Design, and General Rules of the United Societies*. In a brief history and description of the societies, persons were required to demonstrate only one condition: “a desire to flee from the wrath to come, to be saved from their sins.” Those who desired to continue in the societies, however, were expected “to evidence their desire of salvation, First, By doing no harm... Secondly, By doing good... Thirdly, By attending upon all the ordinances of God.” These three rules, simple in outline, were fleshed out by Wesley with specific examples (societies 70-73, 79).²⁵⁴

The general rules of the society became a binding agreement between the society and the person seeking admission as well as those who were already members of the

²⁵³Heitzenrater, 138.

²⁵⁴*Ibid.*, 138.

society. Each member had a responsibility to hold one another accountable for their moral behavior. According to Campbell, “The “General Rules” were drawn up by John Wesley in 1743 and functioned as a kind of contract by which members of early Methodist Societies agreed to hold each other accountable for specific moral behaviors (under the three categories of “doing good of all kinds,” “avoiding evil of all kinds,” and “attending upon the ordinances of God”).”²⁵⁵

As these rules brought accountability and discipline to the society it began to weed out those who were not disciplined enough to follow the rules of the society. Those who did not want to be held accountable for their moral character dismissed themselves from the society.

Heitzenrater discusses the expectation of membership:

Even though seventy-six people had left the society voluntarily, about eight hundred of the New Castle society remained in good standing after the February purge. Nevertheless, the next week, Wesley confronted the remaining members with these “rules which all our members are to observe,” knowing full well that this expectation would shake many of them.”²⁵⁶

Once again the “General Rules” were guidelines structured by John Wesley as he noticed immoral behavior of those who were members of the society. It was Wesley’s intent to strengthen the moral character of the society by holding them accountable to these rules.

John Wesley was not only committed to helping members of the society live a life of discipline and accountability but he was intentional about the moral character of the clergy. Wesley was so concerned about the moral character of the clergy that he had an

²⁵⁵Campbell, 117.

²⁵⁶Ibid., 139.

examination specifically designed for clergy. The examination of clergy consisted of questions as it relates to their gifts, belief and success.

Heitzenrater shares the examination of preachers:

1. Do they know in whom they have believed? Have they the love of God in their hearts? Do they desire and seek nothing but God? And are they holy in all manner of conversation?
2. Have they gifts (as well as grace) for the work? Have they (in some tolerable degree) a clear, sound understanding? Have they the right judgment in the things of God? Have they a just conception of salvation by faith? And has God given them any degree of utterance? Do they speak justly, readily, clearly?
3. Have they success? Do they not only so speak as generally either to convince or affect the hearers? But have any received remission of sins by their preaching? A clear and lasting sense of the love of God? As long as these three marks undeniably concur in any, we allow [i.e., acknowledge] him to be called of God to preach. These we receive as sufficient reasonable evidence, that he is moved thereto by the Holy Ghost. (Minutes [1746], 30-31.)²⁵⁷

The clergy who walked disorderly were removed from the society. According to Heitzenrater, “John ordered the expulsion of all disorderly walkers, effeminate men, busybody, and triflers, but cautioned Charles that they must either have forty preachers or “drop some of our societies.” John Wesley further articulates that immorality would immediately remove clergy from the society. Heitzenrater reports, “And of course, immorality was cause for automatic suspension, as in the case of “that wonderful self-deceiver and hypocrite,” James Wheatley. His “obstinate wickedness” in his behavior with seven women, which he defended as “little imprudence,” the Wesleys saw as a scandal on the gospel and on Methodism (J&D, 20:394).”²⁵⁸

²⁵⁷Heitzenrater, 175.

²⁵⁸Ibid., 183.

The Wesley's continued to examine the clergy in Newcastle because they wanted to make sure that they remained committed to the ministry. According to Heitzenrater, "John and Charles met in conference with groups of preachers on three more occasions in 1751, twice in Leeds and once in New Castle, with the expressed purpose of examining them as to "their grace, gifts, and fruit." On these occasions, two new ones were admitted and two were dismissed on the spot."²⁵⁹

In the annual conference preachers must have their character passed by the conference. Within the annual conference there was always time allotted to deal with clergy character.

Heitzenrater discusses examination of preachers at the annual conference:

As for discipline, the life and doctrine of the travelling preachers was also examined, their names being called before the Conference one by one. About thirty preachers served England and another nine or ten were in Ireland. In spite of the purge of the preachers, John had managed to keep nearly the forty he had said he needed to keep the connection intact.²⁶⁰

Again the purpose of the examination of members of the clergy was to make sure they were living moral lives. The examination of character gave Wesley and the conference the opportunity to look into the life of the preachers and either dismiss those who were living immoral lives and to encourage those who displayed moral character to continue the faithful work.

Wesleyan theology or a life that becomes a theology developed the theology of Grace, the moral standard, General Rules and the examination of clergy can assist parishioners in reestablishing trust in pastoral leadership. In particularly the theology of

²⁵⁹Ibid.

²⁶⁰Ibid., 187.

Grace God's unmerited favor must be extended to the afterpastor by parishioners as God has so graciously extended it to humanity. Grace gives the afterpastor an opportunity to develop a trusting relationship between pastor and parishioner but in order for this trust relationship to be developed parishioners must extend to the afterpastor a degree of trust or grace. Although the author believes that Grace, the moral standard, General rules, and the examination of clergy together can assist in moving congregations from a level of distrust to trust in pastoral leadership extended grace by parishioners opens the door for trust to be reestablished.

CHAPTER FOUR

METHODOLOGY

In this chapter the author will discuss the methodology and the overall design of the model that was used in the field experience. It is the author's intent to give the hypothesis, intervention, research design, measurement and implementation.

The methodology used for this project was qualitative. According to Creswell, "Qualitative inquiry employs different knowledge claims, strategies of inquiry, and methods of data collection and analysis."¹ Creswell further states, qualitative procedures rely on text and image data and have unique steps in data analysis, and draw on diverse strategies of inquiry.² This type of research causes the author to observe the responses of the participants by viewing their actions from the exterior looking in. According to McNiff, Lomax and Whitehead, "In traditional qualitative research, the researcher stands outside the research and observes what other people are doing."³

The purpose of this project was to prove or disprove the hypothesis that trust can be reestablished in pastoral leadership over a period of time as the parishioners observe the moral character of the pastor which represents the call of God on his or her life. This project was tested through the intervention of six one and a half hour focus groups

¹John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Thousand Oaks, CA: Sage Publications, 2003), 179.

²Ibid.

³Jean McNiff, Pamela Lomax, Jack Whitehead, *You and Your Action Research Project* (New York, NY: RoutledgeFalmer, 2003), 10.

sessions with the intent of giving spiritual instruction. The researcher ascertains that there was an attitudinal change in the participants with a pre/post test, group discussion at the end of each session, follow-up interviews and the climax entailed a final forty-five minute dialogue with the focus group over dinner.

The purpose of the project was to also move the participants from a level distrust to trust in pastoral leadership.

First of all the researcher solicited volunteers to participate in the ministry project. The participants were informed of the entire process and were told that they would have to complete all treatment sessions along with a pre/post test questionnaire if they desired to participate in the project. Fourteen participants finally came together and became the focus group for the following six weeks.

Secondly the researcher for this ministry project utilized a pre-test questionnaire and identical post-test questionnaire for the purpose of getting accurate data to analyze the findings of this project. The researcher also intended to receive a high return rate of the questionnaire from the participants for the purpose of collecting enough data for research.

The questionnaire was made engaging and simple so the participants would not feel overwhelmed and fail to return them to the instructor. According to Myers, "Questionnaires can be complex, but for the D. Min process, the simpler the questionnaire, the more likelihood of useable data and a high rate of return."⁴

The questionnaire was also examined before it was disseminated for the purpose of making sure that questions were clear and easy for the participants to understand.

⁴William R. Myers, *Research in Ministry* (Chicago, IL: Exploration Press, 2002), 58.

Having a clear understanding of the questionnaire to make sure that there are no foreseen problems is critical to the overall findings. Myers suggests, “Questionnaires should be checked for problems in advance of their actual usage. Invite three or four thoughtful folk to complete the instrument. Such “field-testing” often surfaces poorly worded sentences and badly worded or loaded questions.”⁵

It was the purpose of the questionnaire to confirm whether or not the hypothesis had been proven but most important to the researcher that the qualitative research had proven to be just as essential as the results. The pre/post test likert scale questionnaire was used to collect the data to find whether or not there had been an attitudinal change in the participants.

Thirdly the researcher sought the assistance of three professional associates along with five context associates which assisted in the preparation and executing the ministry model of the local context. The researcher then met with the participants in an initial meeting to explain the six week treatment sessions, respond to any unanswered questions and to give the pre-test questionnaire after which the participants were dismissed.

The pretest questionnaire prepared by the facilitator covered five areas. The areas were fear, distrust, risk taking, faith and forgiveness. These five areas of concentration were borrowed from William Oglesby book *Biblical Themes for Pastoral Care* and the researcher relied heavily on chapters three and six in the treatment.

All of the question responses came from the likert scale (strongly disagree, disagree, agree and strongly agree) for the purpose of collecting the data. The responses were utilized to determine that there was an attitudinal change in the participants at the end on the project.

⁵Ibid.

CHAPTER FIVE

FIELD EXPERIENCE

Qualitative Data

The data given for the field experience will identify fourteen persons who shared in qualitative methodology consisting of a pretest and posttest. The purpose of the pretest and posttest is to identify an attitudinal change in the participants to hopefully show them moving from a level of distrust to trust in pastoral leadership. This field experience work consisted of fifteen questions given to nine females and five males. The following data gives specific information regarding the findings.

Results from the Females

Of the nine females, two are between the ages of 35-49, five between the ages of 50-56 and two are 65 and over. Six have a high school education, two have some college training, and one has an associate's degree. In terms of membership, two have been members between 0-5 years, one between 11-15, three between 16-20 and three, 20 plus years.

1. I have had fears generating within me stemming from the abuse and the violation of my trust by someone.

Pre-test results: 11% strongly disagree, 11% disagree and 78% agree.

Post-test results: 11% strongly disagree, 11% disagree, 45% agree and 33% strongly agree.

Interpretation: A comparison of the pretest and posttest results indicates that the participants' responses are identical with the exception of the split between agree and strongly agree on the posttest. It is the author's belief that the participants have identified that they are fearful of trusting because of past issues of distrust. The findings indicate that the treatment helped them to recognize the need to continue working on removing their fear

2. Fear causes me to hide my true feelings so that I will not be hurt again.

Pre-test results: 11% strongly disagree, 45% disagree, 22% agree and 22% strongly agree.

Post-test results: 22% disagree, 45% agree and 33% strongly agree.

Interpretation: In the pretest, most disagreed that they hid their true feelings in order to protect themselves from being hurt. At the conclusion of the treatment, however, participants were more honest with their feelings and a higher combined percentage of 78% either agreed or strongly agreed that they hide their feelings so they will not be hurt again. This change after the treatment shows again that many did not realize there were some hidden feelings until after the treatment. The posttest data reflects a more honest and accurate response to the question which the participants were able to see during the treatment.

3. The fear of being hurt again keeps me from freely moving into new relationship.

Pre-test results: 11% strongly disagree, 56% disagree and 33% agree.

Post-test results: 33% disagree and 67% agree.

Interpretation: At the beginning of the treatment, most either strongly disagreed or disagreed that fear does not prevent them from moving into new relationships. However, at the conclusion of the treatment, 67% agreed that fear kept them from freely moving into new relationships. It is the author's belief that the participants became more honest because of the treatment and were able to identify that they remain fearful in moving into new relationships after being hurt. They recognize that acknowledging fear and then coping with it is an ongoing process that must be addressed if they are to be successful in future relationships.

4. Fear of being hurt again causes me to reject new opportunities.

Pre-test results: 22% strongly disagree, 45% disagree and 33% agree.

Post-test results: 11% strongly disagree, 45% disagree, 33% agree and 11% strongly agree.

Interpretation: The difference in the results between the pretest and posttest is that the participants became more willing to admit that fear can cause them to reject new opportunities. On both the pretest and posttest the results were the same and the highest in terms of percentage in the area of disagree. The results were also identical in the area of agree but 11% moved from strongly disagree to strongly agree in the posttest that the fear of being hurt again causes them to reject new opportunities. The author observed that the participants must continue to work on the obstacles that prevent them from seizing new opportunities.

5. A person's misconduct in a particular profession can cause me to distrust others in the same profession.

Pre-test results: 33% strongly disagree, 45% disagree and 22% agree.

Post-test results: 22% strongly disagree, 45% disagree, 22% agree and 11% strongly agree.

Interpretation: At the beginning of the treatment, 78% of the participants did not believe that a person in a particular profession can cause them to generalize that mistrust to similar professionals. But the posttest identifies a shift showing that more agreed that one person's misconduct can affect their perception of others in the same profession. It was treatment 6 entitled "Reestablishing trust by observing the moral character or behavior of someone" that helped them to identify that observing a person's moral character in a particular profession over a period of time helps to reestablish trust again in someone in the same profession when distrust was developed.

The above findings suggest that issues of distrust in a particular profession can cause distrust with others in the same profession. For example after the popular President Bill Clinton caused issues of distrust in his presidency Al Gore lost the 2008 presidential

election to George Bush. Bill Clinton's infidelity and lying caused the country to distrust Al Gore his Vice President and vote for George Bush because the country trusted Bush because of his evangelical background which represented moral character.

Another example was the 1976 election between Gerald Ford and Jimmy Carter. Gerald Ford was the vice President of Richard Nixon and after the Water Gate scandal Nixon resigned and Gerald Ford became the 38th president of the United States. But because of the events of Water Gate the country developed issues of distrust with Gerald Ford because he was Richard Nixon's vice president. In 1976 Gerald Ford because of issues of distrust lost the presidential election to James Carter because the country trusted Carter because of his moral character.

Other examples have been pastors developing issues of distrust because of some immoral behavior in a local congregation. It is because of this immoral behavior that the pastor has to face distrust in his or her leadership from the parishioners. This immoral behavior can cause a wave of distrust in general in congregations across the country if it becomes public knowledge that reaches the media.

The above examples suggest that misconduct in a particular profession can create issues of distrust with other persons in the same profession.

6. When an experience with distrust with pastoral leadership has occurred, the moral character displayed by the afterpastor is critical to the process of reestablishing trust in new pastoral leadership.

Pre-test results: 11% strongly disagree, 11% disagree, 33% agree and 45% strongly agree.

Post-test results: 11% disagree, 11% agree and 78% strongly agree.

Interpretation: The data shows that after the treatment, more participants *agreed* that the pastor's display of moral character

helps to reestablish trust pastoral leadership. The participants shared that their observation of the moral character of the afterpastor has caused them to develop trust in present pastoral leadership.

7. Taking a risk and trusting someone again after being hurt can lead to redemption.

Pre-test results: 67% agree and 33% strongly agree.

Post-test results: 33% agree and 67% strongly agree.

Interpretation: The data identifies that there was an increase of 34% from the pretest to the posttest that the participants strongly agreed that taking a risk and trusting someone again after being hurt can lead to redemption. Through the treatment, the author believes that the participants became more comfortable taking a risk after observing the character of the afterpastor.

8. Faith in God enables me to take a risk and move forward into new relationship when I have been hurt in the past.

Pre-test results: 56% agree and 44% strongly agree.

Post-test results: 33% agree and 67% strongly agree.

Interpretation: The recorded data identifies that there was an increase of 23% over the course of the treatment showing that participants strongly agreed that faith in God enabled them to take a risk and move forward into new relationships. What was of particular significance was the story of Hagar in the treatment, along with other teaching examples of how trusting in God will allow a participant to overcome their past.

9. Faith in God can help me forgive those who have hurt me in the past.

Pre-test results: 44% agree and 56% strongly agree.

Post-test results: 33% agree and 67% strongly agree.

Interpretation: The posttest data shows that there was an 11% increase from agree to strongly agree. The results of these finding come from treatment 3 entitled "The removal of fear from the human psyche that causes one to hide but faith in God causes one to trust again." This treatment examined how one is able to develop faith in God after they have been hurt. Similar to question

8, it was the Hagar story that helped the participants to recognize that although one may have been hurt, trusting in God and following His directives will lead them to take risks and trust again.

10. I am reluctant to forgive when someone has hurt me.

Pre-test results: 33% strongly disagree, 33% disagree and 34% agree.

Post-test results: 22% strongly disagree, 45% disagree and 33% agree.

Interpretation: Over the course of the treatment, the participants were more likely to disagree, as opposed to strongly disagree, that they are reluctant to forgive when they have been hurt. Perhaps the lower percentage of participants moving from the category of “strongly disagree” to “agree” suggests that some are growing in their ability to forgive when they have been hurt. The findings of the participants come from treatment 5 which discusses the importance of forgiveness in reestablishing trust after being hurt.

11. Forgiveness is important in reestablishing trust again after being hurt.

Pre-test results: 22% agree and 78% strongly agree.

Post-test results: 11% agree and 89% strongly agree.

Interpretation: The posttest findings indicate that the participants believe that trust cannot be established unless you forgive. At the conclusion of the treatment, more participants strongly agreed with this proposition than at the beginning of the treatment. The increase comes from treatment 5, which discusses the importance of forgiveness in order to reestablish trust.

12. I believe that forgiveness is essentially important to my own healing.

Pre-test results: 100% strongly agree.

Post-test results: 22% agree and 78% strongly agree.

Interpretation: The posttests findings indicate a 22% decrease from strongly agree to agree. The author believes that the decrease is an indication that the participants became more honest about their

feelings regarding forgiveness. Several participants mentioned that forgiveness is a work in progress, and they are continually working on forgiveness to ensure their personal healing.

13. I have held innocent people responsible for the hurt caused by someone else.

Pre-test results: 22% strongly disagree, 22% disagree and 56% agree.

Post-test results: 45% strongly disagree, 22% disagree and 33% agree.

Interpretation: At the conclusion of the treatment, there was a 22% increase in strongly disagree and a 23% decrease with agree with the question. The findings of the participants indicate that they are strongly inclined not to transfer the hurt caused by one person onto other innocent people. The author believes these findings stemmed from the open dialogue about the story of Joseph in treatment 5. Although it dealt with forgiving those who have hurt us, this lesson evoked conversation that forgiveness caused them to take a risk and therefore trust after being hurt by someone else.

14. The class leader system can assist me in restoring trust after my trust has been violated by someone.

Pre-test results: 22% disagree, 56% agree and 22% strongly agree.

Post-test results: 33% agree and 67% strongly agree.

Interpretation: Unlike the pretest findings where 22% disagreed that the class leadership system could help resolve issues of distrust with pastoral leadership, at the conclusion of the treatment everyone either agreed or strongly agreed that the class leadership system can help restore relationships. The author believes that these findings come from the many discussions on the importance of the class leader system within the Methodist structure. The purpose of this system is to evaluate how a member's soul is prospering and to assist them in restoring trust after their trust has been violated by someone. It is the class meeting that develops open and honest healing relationships between the members.

15. The class leader system can help me resolve issues of distrust with pastoral leadership.

Pretest results: 33% disagree, 56% agree and 11% strongly agree.

Post-test results: 11% disagree, 22% agree and 67% strongly agree.

Interpretation: At the conclusion of this treatment, most of the participants agreed or strongly agreed that the class leader system can help resolve issues of pastoral leadership. A lower percentage disagreed with this proposition at the conclusion of the treatment. It was the expectation through the treatment to show that when members meet within the class leadership system to address matters of the soul, this will enable them to trust pastoral leadership because their personal relationship with Jesus is stronger.

Results from Males

Out of five males who participated in this treatment, one is between the ages of 34-49 and four between the ages 50-65. The educational background of the males is as follows: two graduated from high school, one had some college training, one earned a bachelor's degree and one earned an advanced degree. With respect to membership, one was a member between 0-5 years, one between 6-10 years, two between 11-15 years and one between 16-20 years.

1. I have had fears generating within me stemming from the abuse and the violation of my trust by someone.

Pre-test results: 20% strongly disagree, 40% disagree and 40% agree.

Post-test results: 20% strongly disagree, 20% disagree, 40% agree and 20% strongly agree.

Interpretation: In comparing these statistics, the posttests findings indicate a 20% shift from disagree to strongly agree that they have internal fears from past abuse. The participants became more honest after the treatment and were able to discuss their true feelings about the subject. They discovered that they had residual fear stemming from the abuse and violation of their trust by another.

2. Fear causes me to hide my true feelings so that I will not be hurt again.

Pre-test results: 20% strongly disagree, 20% disagree and 60% agree.

Post-test results: 20% strongly disagree, 40% disagree and 40% agree.

Interpretation: The posttest findings indicate that at the conclusion of the treatment, the majority of male participants either disagreed or strongly disagreed that fear caused them to hide their feelings in order to avoid being hurt. The participant's findings come from the Joseph story in treatment 5 which discusses the importance of forgiveness in reestablishing trust. The participants believe that forgiveness is essential in reestablishing trust to take a risk and move forward with the possibility of being hurt again.

3. The fear of being hurt again keeps me from freely moving into new relationships.

Pre-test results: 60% disagree and 40% agree.

Post-test results: 40% strongly disagree and 60% disagree.

Interpretation: At the conclusion of the treatment, none of the male participants believed that the fear of being hurt kept them from moving into new relationships. This is significant because at the beginning of the treatment, 40% believed that fear prevented them from moving forward. It is the author's belief that the shift is a result of treatments five and six. The interactive discussion on the observation of the moral character of the afterpastor helped the participants regain trust in pastoral leadership. It was their belief that the observation of the moral character of the afterpastor helps develop trust in his or her leadership.

4. Fear of being hurt again causes me to reject new opportunities.

Pre-test results: 60% disagree and 40% agree.

Post-test results: 40% strongly disagree and 60% disagree.

Interpretation: The findings in the survey indicate that the participants moved from 40% agree to all either disagreeing or strongly disagreeing that their fear prevented them from embarking upon new opportunities. Again, the author believes that the

discussion and interaction with the participants regarding their observation of the moral character of the afterpastor helped them to take a risk and trust the afterpastor notwithstanding their distrust in previous pastoral leadership.

5. A person's misconduct in a particular professional can cause me to distrust others in the same profession.

Pre-test results: 80% disagree and 20% strongly agree.

Post-test results: 40% strongly disagree and 60% disagree.

Interpretation: The findings in the survey indicate that the 20% of the participants who strongly agreed in the pretest shifted to either disagreeing or strongly disagreeing that they do not generalize the behavior of one person to everyone within that profession. The participants again suggested that it was through observing the moral conduct of one person that they were able to appreciate that not all people in the same profession are the same nor can they be judged the same. One of the participants suggested the importance of judging a person by their own character and not based on the issues of another person's character. The participant believed that we should not hold someone accountable for what another person may have done to us.

6. When an experience with distrust with pastoral leadership has occurred, the moral character displayed by the afterpastor is critical to the process of reestablishing trust in new pastoral leadership.

Pre-test results: 60% disagree and 40% agree.

Post-test results: 60% agree and 40% strongly agree.

Interpretation: Prior to the treatment, 60% disagreed with this statement. However, at the conclusion of the treatment, the participants all either agreed or strongly agreed that the moral character of the afterpastor is critical to reestablishing trust in pastoral leadership. The participants suggested that the shift was based upon treatment 6, which discussed the importance of observing the moral character of the afterpastor over a period of time to help reestablish trust in new pastoral leadership. These findings also come from the discussion that a person should be judged based upon their merit and not someone else's character.

7. Taking a risk and trusting someone again after being hurt can lead to redemption.

Pre-test results: 20% disagree, 20% agree and 60% strongly agree.

Post-test results: 40% agree and 60% strongly agree.

Interpretation: The findings in the survey indicate that the 20% who disagreed at the beginning of the treatment either agreed or strongly agreed at the conclusion of the treatment that taking a risk and trusting someone again after being hurt can lead to redemption. The participants suggest that treatment 5 helped them to make this shift. It was the story of Joseph in this treatment and how he had to take the risk of being hurt again by trusting his brothers to dwell with him and his family in Egypt. This powerful story of forgiveness and open discussion on forgiveness encouraged this outcome.

8. Faith in God enables me to take a risk and move forward into new relationships when I have been hurt in the past.

Pre-test results: 40% agree and 60% strongly agree.

Post-test results: 40% agree and 60% strongly agree.

Interpretation: The findings in the survey indicate that there was no change from the pretest to the posttest. The participants believe that faith in God enables them to take a risk and move forward into new relationships when they have been hurt in the past. The participants have been developing a strong faith in God as they have been consistent students in weekly bible study sessions even prior to the six week treatment that discussed the importance of faith in God in developing one's spiritual formation.

9. Faith in God can help me forgive those who have hurt me in the past.

Pre-test results: 20% agree and 80% strongly agree.

Post-test results: 60% agree and 40% strongly agree.

Interpretation: The participants overall remained in the agree category of the survey but 40% moved from strongly agree to agree. This shift was based on the participants becoming truthful about true feelings that although they understand the importance of forgiveness, they also admitted that forgiveness is an ongoing process for them. This is something that they had not identified within themselves until the treatment.

10. I am reluctant to forgive when someone has hurt me.

Pre-test results: 40% strongly disagree, 40% disagree and 20% agree.

Post-test results: 40% strongly disagree, 40% disagree and 20% agree.

Interpretation: The recorded data indicates that the pretest and the posttest findings are identical. The overall findings indicate that the participants are able to forgive when they have been hurt. Again the author identified that although the participants understood the importance of forgiveness, for many forgiveness is a work in progress. The findings are based on personal past relationship hurts that are still being addressed.

11. Forgiveness is important in reestablishing trust again after being hurt.

Pre-test results: 40% agree and 60% strongly agree.

Post-test results: 40% agree and 60% strongly agree.

Interpretation: The results between the pretest and the posttest are the same. Based on the interaction with the participants, the author believes that they understood the power and importance of forgiveness to reestablish trust after being hurt. Many continue to address issues of forgiveness for past hurts.

12. I believe that forgiveness is essentially important to my own healing.

Pre-test results: 100% strongly agree.

Post-test findings: 100% strongly agree.

Interpretation: The recorded data indicates that the results of the pretest and posttest were identical. The author believes that, based on the interaction with the participants during the treatment, forgiveness was not too much of an issue for the participants. The participants expressed that treatment 5, "forgiveness reestablishes trust again causing one to take the risk of being hurt again," further helped to solidify the importance of forgiveness as being essential to their own healing.

13. I have held innocent people responsible for the hurt caused by someone else.

Pre-test results: 40% strongly disagree, 40% agree and 20% strongly agree.

Post-test results: 40% strongly disagree, 20% disagree and 40% agree.

Interpretation: The recorded data indicates that after the treatment, more participants agreed that they held others responsible for a mistake caused by someone else. In addition, more participants either strongly disagreed or disagreed that they held others responsible for the hurt caused by someone else. It is the author's belief based on the interaction with the participants that they have held persons responsible in the present for what someone else did to them in the past. Some of the participants mentioned during the treatment that they believed in giving others a chance based on their own merit and that they should not hold others responsible for someone else's mistakes. They also mentioned that although they experienced issues of distrust with former pastoral leadership, it is important to give the afterpastor an opportunity to be the pastor without prejudice.

14. The class leader system can assist me in restoring trust after my trust has been violated by someone.

Pre-test results: 20% disagree, 60% agree and 20% strongly agree.

Post-test results: 60% agree and 40% strongly agree.

Interpretation: The recorded data indicates that there was a 20% shift from disagree to either agreeing or strongly agreeing that the class leader system can help to restore trust among the body of Christ. It is the author's belief that the findings of the surveys are based on the session given to the participants on "The importance of the class leaders system in supporting the membership in their spiritual formation." Initially the participants believed that the pastor was the only person in the church that could assist them in restoring trust after their trust had been violated by someone. But after helping them to understand the importance of the class leader system and its purpose, they began to understand that the system could be a great tool for ministering to the membership. It was the weekly meeting that convinced them that the system could work because it is the role of the class leaders to meet with their members weekly to, in the words of John Wesley, "to see how their soul is prospering."

15. The class leader system can help me resolve issues of distrust with pastoral leadership.

Pre-test results: 20% disagree and 80% agree.

Post-test results: 60% agree and 40% strongly agree.

Interpretation: At the conclusion of the treatment, everyone either agreed or strongly agreed that the class leader system can help resolve issues of distrust with pastoral leadership. The author continues to believe that it was through sharing the importance of the class leader system, and how they impact the spiritual formation of the membership. The participants saw the importance of the class system and how weekly meetings can help resolve issues of distrust with pastoral leadership. It is the ongoing development of their relationship with the membership that should positively impact their spiritual formation.

Comparative Highlights

The data from the survey questionnaire indicates the following differences between the males and the females in the findings:

- The females identified an attitudinal change in questions 6, 7, 8, 9, 11, 13, 14 and 15. In these questions the participants moved from a level of distrust to trust.
- In questions 1, 2, 3, 4, 5, 10 and 12, there was an attitudinal change but in the opposite direction as it relates to moving from a level of distrust to trust. The participants shifted in the opposite direction in their responses because they recognized that they must still work on removing fear and slightly deal with the issue of forgiveness when someone has hurt them.
- The males identified an attitudinal change in questions 2, 3, 4, 5, 6, 7, 13, 14, and 15. In these questions the participants moved from a level of distrust to trust.
- In questions 1 and 9, there was an attitudinal change in the opposite direction. The participants were still working on the issue of fear from past abuse, and also continue working with the idea that faith in God can help them forgive those who have hurt them in the past.
- In questions 8, 10, 11, and 12 there were no attitudinal changes in the findings from the pretest to the posttest. This group remained

positive in their belief that their faith in God enabled them to take risks and move forward into new relationships. They also recognized the importance of forgiveness in helping them move from distrust to trust.

The author believes the female data shifted in the opposite direction because women typically are afraid of moving forward into new relationships because of being hurt in the past. In many instances, women are hurt because the men they are involved with are not always completely honest with their true feelings. As a result, women are hurt because honest expectations were not communicated in the first place. What the data showed is that the female participants continued moving into new relationships because of their ability to forgive past indiscretions.

The author also believes that the male data shifted in the opposite direction because men will typically move on when their trust has been violated. Unlike women who will remain in a relationship when they have been hurt, men will typically leave a relationship if they cannot trust their partner. Frequently, they will not wait around for things to work out. The data also suggests that there was a slight issue of males believing that faith in God can help forgive those who have hurt them in the past. The male participants do not consider how their faith dictates their response. They simply move on to the next relationship. These findings may be an area for future research.

The author would also like to add that after the final treatment, all of the participants were given the opportunity for an open dialogue regarding the treatment. The purpose of this time of open dialogue was to identify if an attitudinal change had occurred regarding trusting pastoral leadership. This time of dialogue was approximately forty five minutes to an hour. Many stated that the treatment helped them move from a

level of distrust to trust not just in pastoral leadership, but also in their personal relationships.

Others mentioned that the pastor's moral behavior impacted their personal lives, which caused them to change in their own behavior. The session also gave some of the participants the courage to stand up and share with the other participants deeply personal situations that impacted their perception of pastoral leadership. Some shared their own personal issues as it relates to pastoral leadership in general, but now believe that not all pastors are the same. One participant mentioned that now they find themselves defending pastoral leadership when in the past that would not have occurred.

Overall, there was an attitudinal change regarding trusting pastoral leadership. The author found the fourteen participants to be completely honest and attentive during the treatment. It is because of their commitment to the process that the participants experienced an attitudinal change that might not otherwise have taken place.

CHAPTER SIX

REFLECTION, SUMMARY, AND CONCLUSION

Facilitating the project, *Reestablishing Trust in Pastoral Leadership*, has been a meaningful experience. However, it has also been quite challenging. The challenge was to help parishioners move from a level of distrust to trust in pastoral leadership, and to recognize that all pastors are not the same. Furthermore it is critical for parishioners to give the afterpastor a chance to provide leadership without any preconceived notions based on past issues of distrust with former pastoral leadership.

This moral lapse in clergy has diminished respect for the position of authority in pastoral leadership in many congregations as well as in society as a whole. Some of the moral lapses we have seen in more recent years have been the misappropriation of finances and sexual misconduct. We frequently hear news of a pastor in an extra marital affair often with more than one person, or we hear that the pastor has taken church funds for his or her own personal gain. This immoral behavior places a negative persona on the position of pastoral leadership and the church as a whole. Parishioners as well as persons who are not of the faith in the community lose respect for the position of pastoral leadership because of a pastor's immoral behavior.

There was a time when persons respected pastoral leadership whether within the community or outside of the community of faith. Often those outside the community of faith would change their behavior in the presence of pastoral leadership. For example, a

person who used vulgar language would clean up their language when they came in contact with the pastor. A drunkard could walk by the church and if the pastor was standing in front of the church, the drunkard would straighten him/herself up just enough so that the pastor did not know they were intoxicated. There was also a time when the pastor would be in a restaurant eating lunch or dinner and someone in the restaurant would take care of his or her bill just because they were clergy. If persons were arguing or fighting they would immediately cease from the confrontation if the pastor was present.

These persons just mentioned in most cases were often not members of the faith community. However, the pastor was so respected in the community that the person would do everything they could to respect the position. But unfortunately today the same reverence and respect has been diminished. Today it really does not matter whether the pastor is present or not, people respond immorally in the presence of the pastor because they have lost respect for his or her leadership. Past issues of immoral behavior by some pastors have diminished respect for pastoral leadership and caused those outside of and several inside the community of faith to react immorally in the pastor's presence.

This moral lapse is so widespread in our society that pastors are just a fraction among many community leaders that experience moral lapses. Commonly heard in the news media are stories that mention the moral lapse of community leaders. We constantly see in the media local and state government officials, school teachers, and community leaders involved in some immoral behavior that diminishes the moral character of the positions in which they serve. This type of behavior is so often publicized through the media that it has become common news to most viewers that it is no surprise to most

people today. It is likely to hear that a pastor has embezzled church funds money, committed adultery, or had some kind of inappropriate sexual relationship. It is likely to hear that some high school teacher had an inappropriate relationship with his or her student. It is likely to hear that some community leader has misappropriated funds from members of the community that was purposed for some community project. It is likely to hear that some politician was having an extra marital affair or has taken money for political favors.

This immoral behavior has caused people to distrust leadership in general (clergy, school teachers, community leaders and politicians). Unfortunately, the aftermath of this behavior is that those who lead with moral character are often placed in the same category as those who display immoral behavior. This is what leads to issues of distrust in leadership.

Prior to the implementation of the project, the participants had some issues of distrust in general with pastoral leadership based on past experiences. Many could not understand why the pastor would cause distrust in the local church when he or she is considered to be the spiritual counselor of the congregation. Certainly the participants understood that no one is perfect but they expected a higher degree of perfection from pastoral leadership, or the one who was called by God to give the church spiritual direction. It was difficult to listen to the many stories of disappointment with previous pastoral leadership. However, these stories were very helpful as they assisted me in the treatment. After spending time with the participants in treatment, it was rewarding to see the shift in a positive direction towards reestablishing trust in pastoral leadership.

Beyond those in the treatment, it was unfortunate that other parishioners were not involved in the project. This treatment could have benefited the congregation as a whole. Some of those in the treatment could not understand why more of the membership was not involved because of the difference that it made in their personal lives. It is uncertain if the lack of interest or time (the treatment was given during the summer months) was the reasons more parishioners were not involved during the treatment.

When the author first arrived at United Theological Seminary, he was empty in terms of his expectations of the Doctor of Ministry program. He was clear in terms of wanting to enter and complete the program, but he was really unsure of the direction that God was calling him to. He really had no idea of any project proposals and had no preconceived direction. All that he had at that time was a desire and willingness to be in the program and to design something that would not just be a benefit to my spiritual formation and my local context, but something that would benefit the African Methodist Episcopal Zion Church as well as other denominational and nondenominational congregations.

It was in phase one that he really began to discover the path that God was directing him toward. The phase one peer session in Newport, Rhode Island was the location that he had an opportunity to present his spiritual autobiography. It was in the spiritual autobiography that he began to recognize a theme that ran throughout his paper. That which leaped off the pages of the spiritual autobiography was the importance of living a moral life based on past experiences from those who mentored him throughout life. He discovered at a young age that demonstrating moral character was more important than telling someone how to live a moral life. He identified the common thread

running through the spiritual autobiography but he was not sure in terms of what God wanted him to do with it. But as he continued interacting with his mentors and considering that common thread, he began to identify the need to help the local context reestablish trust in pastoral leadership. He recognized the need to build trusting relationships between pastor and parishioners. Even though he had been the pastor for a few years, he could still recognize the reluctance of many of the parishioners to completely trust their pastor because of past issues of distrust in pastoral leadership.

It was not long after the revelation became clear to him that he began to dialogue with his mentors who began to assist him in peeling the layers off of a somewhat obscure thought. Finally it became crystal clear that he was to design a project that would reestablish trust in pastoral leadership.

As the author began to do research on the subject, he began to identify the various avenues of restoring trust in pastoral leadership. It was the research that assisted him in determining the idea that trust can be reestablished in pastoral leadership but the critical component would be by observing the moral character of the afterpastor over a period of time.

The research helped a great deal because not only did he find sources that would assist in the project, but it also led to other sources that could be utilized to benefit the local context outside of the project. He would often find himself engulfed in material that was outside the scope of his project, but the information certainly assisted him in his personal development.

For example, there were several sources that helped him to take a deeper look at his own pastoral leadership skills and make improvements. It was extremely helpful to

identify that although he tried to demonstrate positive moral leadership, the researcher was lacking in other areas. He learned to be more compassionate and understanding in terms of ministering to his local context. The author also learned that instead of complaining about where the congregation is as a local church, he had to examine why the church is where it is in the first place. He discovered through some of the reading material how to identify the type of culture in the church and to examine the origin of culture before attempting to dismantle that which already existed. He also discovered how to assist the context in moving to a new level in ministry without creating conflict.

After the treatment and spending time with the participants, the author discovered that they were dealing with some issues that he was not aware of. It was the pre/post test and reflections that helped him as a pastor better understand what the participants were dealing with. This helped him to better minister to the participants. The author had previously never distributed any questionnaires, but because of the success that came out of the questionnaire, he will use them more often. The author will continue using the qualitative research along with the likert scale (strongly disagree, disagree, agree, strongly agree) to assist him in ministering to the local context.

After developing the mission of the local context, the author has decided to take each component of the mission and present it to the membership in a six week treatment session. He also plans on utilizing the likert scale for the purpose of examining whether or not there was an attitudinal change in the congregation after the teaching sessions on the mission of the church. He has recognized how much qualitative research and the likert scale can help him to be more effective in pastoral leadership.

This project also assisted the author in becoming more critical in his teaching and preaching. Because of the focus on preaching and leadership, there was much information given to the group on preaching that assisted him in developing sermons and bible study lessons. The mentors suggested numerous resources that would add more to his sermons, bible studies, and workshops. The author was also exposed to many prolific preachers and teachers during his pier sessions that will enhance his ministry.

Future Outcomes

In hindsight, there are some areas that the researcher would do differently. First, it is necessary to have had more time to collect more research information for the project. It seemed that the more research done by the researcher, the more information that was discovered for the project. But I do understand that more work on the subject can be done in the future.

Second, the pre and post test needs to be improved. Although it worked well during the treatment, there could have been more time put into the designing of the questionnaire.

Third, improvement in the treatment presentation was needed. Initially the treatment was open to those who were not participants in the project. But after a couple of sessions it was discovered that there were many who came to bible study that missed the previous session(s) and were confused in terms of where we were. This posed a problem because the researcher found himself stopping from time to time to bring those who had not been in the previous session up to speed. He also noticed how this frustrated

some of the participants. What he would have done differently was to hold teaching sessions separate from the regular bible study class with just the participants so that he could focus on them alone without any distractions.

It would have also helped the participants to be more focused during the treatment. The author did notice when the participants were placed in session alone it changed the level of reflection. The participants were together in session and they appeared to be more comfortable in terms of sharing personal experiences as it relates to the subject. I noticed that the participants seemed to gel with one another more so than in the open bible study session with those who were not participants.

Fourth, the treatment was given on Tuesday during the noonday bible study and Wednesday evening during bible study. Although the bible study manuscript was identical for both sessions, the presentation was different in each session. What he would have done differently is to give the treatment one day out of the week so that the participants could all share together in one treatment session. This would offer consistency in the presentation of the treatment and the participants responses would be based on the same session.

Fifth, the participants could have been given more time for reflection. What I would have done differently is to allow more time for the participants to ask questions after each session. Feedback from participants suggested that they wished they had more time for reflection.

Finally, had the treatment been given during the fall there would have been more participants. By offering the treatment in the fall, more of the membership could have

participated in the project. What I would have done differently was to give the treatment during the fall.

APPENDIX A
BIBLE STUDY NOTES

Treatment 1

Subject: **The development of fear in the human psyche**

Text: Genesis 3:1-10

Fear in the Hebrew - Emah – terror

Yare – reverence

*Fear is a distressing emotion aroused by impending danger, evil, pain, etc. whether the threat is real or imagined; the feeling or condition of being afraid.

*How is fear developed? Fear is developed through hurt, injury, wounds or scares left behind through prior hurt. It is the prior hurt that causes one to seek seclusions so they will not experience being hurt again.

According to William B. Olgelsby in his book, *Biblical Themes for Pastoral Care* fear appears in two forms in the bible. On the one hand it is the appropriate and proper attitude toward God, the “fear of the Lord” which is “wisdom” (Job 28:28) is “clean, enduring forever” (Ps. 19:9), is “the beginning of wisdom” Ps. 111:10), is “to hate evil (Prov. 8:13). In the Isaiah prophecy of the Messiah, we are reminded that “the Spirit of the Lord shall rest upon him him, the spirit of knowledge and the fear of the Lord. And his delight shall be in the fear of the Lord” (Isa. 11:2, 3). The fear of the Lord” is a “treasure” Isa. 33:6), and Jeremiah deplores the fact that the people “do not say in their hearts, ‘Let us fear the Lord our God’” (5:24). The same notion runs all the way through the New Testament. The righteous judge” in Jesus’ parable is quoted as saying, “I neither fear God nor regard man” Luke 18:4. Cornelius is described as “a devout man who feared God with his household” (Acts 10:2); and Paul, in his sermon at Antioch of Pisidia,

addressed the people as “Brethren, sons of the family of Abraham, and those among you that fear God, to us has been sent the message of salvation” (Acts 13:26).¹

Oglesby suggests in contrast to this positive use of the term “fear” is the tearing, agonizing, paralyzing fear that causes persons to hide, to seek darkness, to cut themselves off from the life-giving relationships so essential for their being.²

We will begin our treatment this week by examining the story of the fall of Adam and Eve in the Garden of Eden (Gen. 3:1-10). This story deals with the reality of what happens when fear becomes the dominant force in ones consciousness. It also gives us a glimpse of how fear is developed in the human psyche. This study will examine how fear was developed in the consciousness of Adam and Eve. Our goal and objective is to identify that fear can be developed in the human psyche causing one to move from trust to distrust.

Vs. 1 } Verse one indicates the serpents/Satan (Rev. 12:9; 20:2) cunning (sneakiness, craftiness) disposition (character) which questioned the command of God to the woman. Keck suggest that the serpent appears abruptly and the woman is not surprised or concerned with his presence. The serpent does not give the appearance of a villain but a neutral observer of the God human relationship and a conversation partner, positively disposed toward the woman.³

Vs. 2 & 3 } And the woman begins an open dialogue by responding to the question of the cunning serpent by telling it that God gave them a specific command not

¹William B. Oglesby, *Biblical Themes for Pastoral Care* (Nashville, TN: Abingdon Press, 1980), 78.

²Ibid., 79.

³Keck E. Leander, *The New Interpreter's Bible* (Nashville, TN: Abingdon Press, 1994), 360.

to eat from the tree in the midst of the Garden or they will surely die. The result of touching or eating the tree would be impending death. Gaebelein suggests that “the snake only speaks twice, but that is enough to *offset* the balance of *trust* and obedience between the man and the woman and their creator.”⁴

Vs. 4} The serpent then suggests to the woman that she should be suspicious of God’s command which placed doubt in her mind as it relates to God’s commands. As a matter of fact the serpent suggests to the woman the complete opposite of what God commands in verse 5.

This doubt begins to move humanity from trust to distrust.

Vs. 5} The serpent continues by telling the woman that God does not want her to eat from the tree in the midst of the garden because he knows that eating from it will give her the capacity to operate as a god by opening her eyes and allowing her to know good and evil. Gaebelein further suggests that somehow the serpent suggests that God is keeping this knowledge from them which cause them to be more interested in knowing what God is keeping from them.⁵ Keck suggests that the serpent presents the choice with the purpose of seducing (to lead astray; to lead or draw away) them away from God.⁶

(A) Fear is developed in the human psyche because humanity first of all *Listen* to the human voice of reason rather than spiritual intuition. In other words fear is developed in the consciousness of humanity moving them from trust to

51. ⁴Frank E. Gaebelein, *The Expositor’s Bible Commentary* (Grand Rapids, MI: Zondervan, 1990),

⁵Ibid.

⁶Keck. 360.

distrust because they listened to their own thinking rather than the voice of God.

Keck argues, “The serpent speaks a key phrase: “God knows.” It claims that God has not told them the full truth about the matter, that God keeps something back. In this the serpent acts as a truth teller.”⁷ Humanity moves further from trust to distrust because the serpent suggest that God is not completely telling them the truth. Keck further argues, “The serpent makes it sound as if God’s motivation is self-serving; the humans will become like God. Has God, in keeping the full truth from them, divine interest more at heart than interest in humans? The issue of knowledge thus becomes at it deepest level an issue of trust. Is the giver of the prohibition one who can be trusted with their best interest? Can the man and the woman trust God even if God has not told them everything, indeed not given them every possible “benefit”?”⁸

Vs. 6} And after the dialogue between the serpent and the woman she recognizes (rationalizes within herself) that the tree (1) is good for food and (2) that it is pleasant to her eyes and a tree that (3) has the capability to make her wise. So she took the fruit and did eat and also gave to her husband and he did eat also. The serpent’s craftiness causes humanity to find appealing to their senses that which God commanded them not to eat or touch. Keck further suggests that the forbidden tree becomes the temptation.⁹ There is no pressure on humanity they are just presented with options leading to fear that God was keeping something from them which lead them to distrust God.

⁷Ibid., 361.

⁸Ibid.

⁹Ibid.

(B) Fear developed in the human psyche because humanity listened to the human voice of reason which caused them to *Look and Lust* at that which was forbidden.

Vs. 7} Verse seven then indicates the consequences of their failure to follow the command of God. It points to Adam and Eve's appealing to human reason and not spiritual insight. The serpent convinced with his cunningness Adam and Eve to move from operating with spiritual insight to human reasoning. When they discovered they were naked they covered themselves with fig leaves (made coverings). Humanity is exposed or it is the author's belief that fear moved them from trust to distrust but when they were exposed through disobedience fear caused them to hide from God.

(C) Fear developed in the human psyche because humanity listened to the human voice of reason which caused them to look and lust at that which was forbidden which caused them to *Lurch* in the direction of unrighteousness. Lurch is the instant act of swaying abruptly (suddenly) in a specific direction.

Vs. 8} Verse 8 indicates that they heard the voice of God walking in the garden in the cool of the day and that Adam and Eve hid themselves within the trees of the garden. Keck states that hearing the voice of God walking in the Garden caused humanity to hide from God's divine presence.¹⁰

Vs. 9} Verse 9 says that God called out to Adam and said where are you? Now this does not indicate that God does not know where Adam is but rather wants Adam to come before God and admit his failure so that God can restore him.

¹⁰Ibid. 362.

Vs. 10} Adams response to God was, “I heard your voice in the garden and I was afraid because I was naked so I hid myself.” Adams fear caused him to hide from God. But God was looking for Adam to overcome his fear and come out from hiding and make known his failure before God so that God could restore his life.

It is the author’s belief that God also wants those of us who are hiding in fear to come out from our hiding place so that God can restore us. In order for God to restore us we must overcome fear and come out from our hiding place so that God can restore.

According to Oglesby Adam and Eve hid themselves under the twisted notion that the hiding is essential to preserve life but it is in fact the complete opposite. This helps us to visualize Jesus’ words in Matt. 16:24; Mark 8:35; and Luke 9:24, “For whosoever would save his life will loose it, and whoever loses his life for my sake will find it.”¹¹

Oglesby further states that others in the bible who hid themselves in fear are Abram’s lie about his relationship to his wife; Jacob flees from the presence of his father and his brother following the treacherous bargaining for the birthright and obtaining Isaac’s blessing; Jonah runs and hides out of fear in Nineveh.¹²

Oglesby continues by saying that in many instances that fear is born out of a sense of guilt, an awareness of failure, and an anticipation of painful retribution. *On other occasions, the fear of the unknown or the awesome, the terror arising from the prospect of dealing with the unfamiliar. In any event it always gives rise to hiding, to a distortion of reality, to a frantic effort toward some sort of defense or protection.

¹¹Oglesby, 80.

¹²Ibid.

Fear developed in the consciousness of Adam and Eve moved them from trust to distrust in God. It is the author's belief that fear can be developed in the human psyche causing one to move from a level of trust to distrust.

Treatment 2

Subject: Fear developed in the human psyche by being Hurt

Text: Genesis 38:1-30

This week's treatment will consist of the development of fear in the human psyche because of one being hurt. I would like to examine the story of Judah and Tamar in Genesis 38:1-30 as a biblical text of study. I will examine how Tamar developed fear in her psyche because she was hurt by Judah. It is the goal and objective of this session to prove that being hurt can develop fear in the human psyche ultimately leading to distrust.

In verse 1-5 } Judah separated from his brothers and connects with an Adullamite name Hirah. While there Judah met a Canaanite woman named Shua whom he married. The both of them had three sons the oldest name Er, the middle Onan, and the youngest Shelah. They were living in Kezib at that time.

Judah settles near Bethlehem and marries a Canaanite woman; they have three children: Er, Onan and Shelah.

Verses 6-7 } When the children grew older Judah found a wife for his eldest son Er named Tamar. But because of Er's wickedness Yahweh took his life.

According to Keck, Tamar was probably a Canaanite woman who appears on the scene as a wife for Er. It is because of his wickedness that Yahweh puts him to death.¹³

¹³Leander E. Keck. *The Interpreter's Bible* (Nashville, TN: Abingdon Press, 1994), 605.

Verse 8-10} Judah then told his middle son Onan to go to thy brother's widow and marry her because it is your duty. It was the responsibility of the living brother to keep alive the line of his diseased brother. But unfortunately Onan knew that the child would not be his. He married Tamar but whenever they had sexual relations he discharged his semen on the ground intentionally so that Tamar would not conceive. And because of his actions Yahweh also took his life.

Keck states, Judah gives instructions to his middle son Onan to perform his duty of a brother-in-law to her. This was in place so that the name and inheritance of the deceased brother would carry on.¹⁴ Keck further suggest that Onan attempts to sabotage the intent so that he could gain Er's inheritance for himself upon Judah's death. He uses Tamar for sex but makes sure that semen enter her. This willful deception leads to Onan's death.¹⁵ At this point fear and distrust is beginning to develop in psyche of Tamar because she can clearly see at this point that she is being used for sexual pleasure.

Verse 11} Judah then stepped in and told his daughter-in-law to go to her father's house and to live as a widow in his home until his youngest son Shelah is old enough for marriage and that he would give him to her. After the conversation between Tamar and Judah she trusted him and departed to live with her father.

Keck states that Judah had lost two sons and considered the fact that Tamar might be the problem and not his sons. He seeks protection of his youngest son by telling Tamar to go to her father's house and remain a widow until Shelah is of age. He does so at Tamar's expense, directing her to her father's house, where she would not have

¹⁴Ibid.

¹⁵Ibid.

inheritance rights or be free to remarry. This act cuts her off from her husband's family and places her future welfare in jeopardy.¹⁶

Verse 12} In the process of time Judah's wife Shua passed away and when the time of mourning was over Judah and his friend Hirah journeyed to Timnath to sheer sheep.

Keck states that Tamar does as Judah says, but she does not settle for such an arrangement. When she discovered that Shelah was being withheld from her she takes matters into her own hands and assumes the duty of providing an heir for Er. Having no recourse to the courts she will move beyond the law to fulfill the law even at the cost of her honor and her life.¹⁷ It is clear that Tamar develops fear through being hurt causing her to distrust Judah because he attempts to get rid of her leaving her no future means of survival other than where she came from.

Verse 13-14} Tamar was then told that her father-in-law has gone to Timnah to sheer his sheep. Tamar then took off her widow's clothes and put on a veil and wrap to disguise herself so that she would not be recognized. She then sat at the entrance of Enaim which is on the road to Timnah. Tamar understood at that point that Shelah was of age and Judah had no intentions of putting them together.

The death of Judah's wife provides the opportunity for Tamar; he will be open to sexual diversion. Hearing of the trip to Timnah, Tamar makes plans to confront him. She dresses in such a way as to attract Judah's attention and situates herself on the way she knows he will take (Jer. 3:2). The narrator does not speak of her intentions. Although her

¹⁶Ibid.

¹⁷Ibid.

dress and action could imply prostitution (the veil both invites and conceals), the narrator does not mention it.¹⁸

Verse 15} Judah saw Tamar in her disguise and thought she was a prostitute and propositioned her. He had no idea that it was Tamar.

Judah interprets it to be so; his friend speaks of her as a temple prostitute according to the NRSV/NIV (vs. 21).

Verse 16} Tamar then said to Judah what will you pay me?

Verse 17} Judah responded, "I will give you a kid goat from my flock." Tamar then responded, "Only if you give me a pledge (assurance, guarantee or promise) until you send it."

Verse 18} Judah then asked Tamar what would you like as a pledge? Tamar told him your signet (personal seal), bracelet (cord) and the staff you carry. Judah then handed them over to her, went in with her and she conceived.

It is the author's opinion that these are signs of personal identification.

Verse 19} Tamar then departed went home and put back on her widow's clothes.

Verse 20-21} Judah then sent a kid goat by his friend the Adullamite in exchange for the pledge from the woman but he could not find her anywhere. He then asked the men of that place where the prostitute was that sat by the road near Enaim and they responded there has never been a prostitute there.

Verse 22} He went back to Judah and said that he could not find her and the men of that place said that they never seen a prostitute there.

Verse 23} Judah then said let her have it. If we continue looking for her we will become a laughing stock (the joke of the town; everyone will make fun of us). We will be

¹⁸Ibid.

shamed (humiliated, disgraced or dishonored). I kept my part of the bargain and sent the kid goat but she could not be found.

Verse 24} Three months later Judah was informed that his daughter-in-law has played the whore (zanah – to commit fornication) and she is now pregnant by whoredom. Judah responded get her out here and burn her up!

Verse 25-26} When they brought her out she sent a message to her father-in-law saying, “I am pregnant by the one who owns these items.” She then said who owns this signet, bracelet and staff?” Judah saw that they belonged to him and responded she has been more righteous than I because I would not let her marry my youngest son Shelah. And he never slept with her again.

Keck states, when Tamar’s pregnancy becomes evident, she is charged with harlotry. Upon hearing the news, Judah assumes the role of judge (she was under his authority, though with her family) and exacts the death penalty. The irony is sharp: When Judah saw her as a prostitute, he used her; when he sees her in this capacity as his daughter-in-law, he condemns her. Clearly Judah applies a double standard.¹⁹

After Tamar is condemned she produces the items that belong to the man who impregnated her. Once Judah identifies the items he admits that Tamar has been more righteous than him. Keck states that Judah means that Tamar has done justice to this relationship in a way that he refuses to give her his third son.²⁰

It is the author’s belief that Tamar developed fear in her consciousness because she was hurt by Judah. It was her fear that developed distrust in Judah which caused her to develop a plan for her survival.

¹⁹Ibid., 606.

²⁰Ibid.

Treatment 3

Subject: The removal of fear from the human psyche that causes one to hide but faith in God causes one to trust again

Text: Genesis 16:1-11; 21:8-21

Dr. King was in court once again before Judge Carter. The city's petition was directed against the MIA and several churches and individuals. It requested that the court compensate the city for damages growing out of the carpool operations. It was at noon that the court took a brief recess and Dr. King noticed unusual commotion in the courtroom. Dr. King said he turned to his attorney and said something is wrong. Before Dr. King could fully get his words out a reporter handed him a paper with the decision he had been waiting for. The United States Supreme Court today affirmed a decision that segregation on buses in Alabama was unconstitutional. A bystander used the phrase, "God Almighty has spoken from Washington D.C. The decision past down by the Supreme Court was as though God spoke the words because it had been something that Dr. King and other civil rights activist had been praying for and waiting for God to speak through the verdict.

This week's treatment will consist of how one can remove the fear from being hurt which causes one to hide through faith in God. I would like to examine the story of Abram, Sarai, and Hagar in Genesis 16:1-11 and 21:8-21 as a biblical text of study. I will examine how fear is developed in the psyche of Hagar causing her to run and hid in fear but also how Hagar's fear was removed through faith in God causing her to trust God. It is the goal and objective of this week's session to prove that hurt can develop fear in the

human psyche causing one to run and hid in fear but also that faith in God can remove ones fear causing them to trust God.

Faith – **emun** – steadiness, stability

Faith – confidence or trust in a person or thing; belief that is not based on proof.

1-3} Abraham's wife Sarai borne Abram no children because she was barren. But she had an Egyptian slave-servant by the name of Hagar. Sarai said to Abram, because the Lord has prevented me from having children I want you to go in to my slave-girl. Hagar said, I believe that I will have children through Hagar. Abram then listened to the voice of Sarai. And after Abram lived 10 years in the land of Canaan Sarai took Hagar and gave her to Abram as a wife.

According to Tribble Hagar is one of the first females in scripture to experience use, abuse, and rejection.²¹ Tribble further states that Sarai the Hebrew is married, rich, and free; she is also old and barren. Hagar on the other hand is single, poor, and bonded; she is also young and fertile. Power belongs to Sarai, the subject of action; powerless marks Hagar, the object.²²

According to Keck, Sarai remains barren and Abram has no children. The story then moves quickly to the strategy of Sarai as she is willing to solve the problem. The issue of childlessness is not discussed or there is no shame associated with childlessness

²¹Phyllis Tribble, *Texts of Terror* (Philadelphia, PA: Fortress Press, 1984), 9.

²²Ibid., 10.

within the culture.²³ Keck further states that Sarai does not raise a moral issue, as if she were being judged for something she did. Sarai only raises a theological issue; she interprets her situation to mean that God has kept her from having children. Sarai also recognizes that God does not act alone that human agency is important.²⁴ Tribble states Sarai attributes her barren plight to Yahweh and thus seeks to counter divine action with human initiative.²⁵ There is no doubt in the mind of Sarai that God has promised Abram an offspring but not necessarily by her. There is no doubt that Sarai wants children of her own and is apparently willing to make the sacrifice by giving her maid-servant to her husband. Tribble further states for Sarai, Hagar is an instrument, not a person.²⁶ Sarai suggests that her maid-servant who she never mentions by name can accomplish her purpose. The text tells us in verse three that Sarai not only gives her maid-servant to Abram for the purpose of conception but also as a wife. Ancient Near Eastern culture shows that this type of practice was common. Rachael and Leah in Genesis 30:1-3 take a similar proposal with God's apparent approval. Some would argue that Sarai should not be condemned for what she has done because it is a common practice. Furthermore once again she believes she must do what is necessary to do understanding that God works through human agents. Tribble argues, "Repeated use of the relational language wife, maid, husband, and wife accents the growing opposition. In making Hagar Abram's wife,

²³Keck, Leander E. Keck, *The New Interpreters Bible* (Nashville, TN: Abingdon Press, 1994), 451.

²⁴Ibid.

²⁵Tribble, 11.

²⁶Ibid.

not concubine, Sarai has diminished her own status in relationship to this servant. But she still retains full control over Abram.²⁷

4-6} Abram then went in to Hagar and she conceived. And when Hagar knew that she was pregnant she began to despise Sarai. Then Sarai said to Abram, you are responsible for the wrong that I am suffering. I gave my servant girl to you and when she conceived she despised me. May the Lord Judge between you and me. Abram then said to Sarai your slave girl is in you power; you do with her as you desire. Sarai then mistreated Hagar and she ran away from Sarai.

Abram agrees to the plan of Sarai without any debate or conversation possibly because he too understood the culture of the Ancient Near East. Tribble states Abram makes no attempt to halt the plan; instead, he yields so passively that the storyteller must answer for him.²⁸

Tribble states, "Sarai and Hagar are unequally matched in this story. As subject of the verbs take and give, Sarai exercises power over Hagar, who is the object."²⁹

But a problem develops when Hagar becomes pregnant. The attitude of Hagar toward Sarai changes. Keck states that the verb (*qalal*) describes Hagar's action (also used in 12:3 for contempt shown to Abram's family), which would bring Hagar under the divine curse. Hagar somehow diminishes Sarai's status because of her new place as expected mother of Abram's child.³⁰

²⁷Ibid.

²⁸Ibid.

²⁹Ibid.

³⁰Keck, 452.

Trible argues the status of Hagar:

Hierarchical blinders disappear. The exalted mistress decreases while the lowly maid increases. Not hatred but a reordering of the relationship is the point. Unwittingly, Sarai has contributed to Hagar's insight. By giving Hagar to Abram for a wife, Sarai hoped to be built up. In fact, however, she has enhanced the status of the servant to become herself corresponding lowered in the eyes of Hagar. This unexpected twist provides an occasion for mutuality and equality between two females."³¹

Instead of Sarai dealing with Hagar herself she goes to her husband Abram who presumably has the authority to decide what measures must be taken. Sarai also suggests that Abram is responsible for the strenuous situation. It was believed that it was within Abram's power to stop the treatment and that God will make judgment. Tribble states, "The mistress wants to return to superior status that she relinquishes to Hagar. Further she demands that her husband rectify the wrong because he holds authority over Hagar too. But Abram, speaking for the first time in this scene, chooses not to exercise power and thus remains passive."³²

Abram's only response in the chapter was that he places Hagar in the hands of Sarai which gives her authority to do with Hagar what she chooses. It is suggested that Abram favors Sarai and that he has no regard for what might happen to Hagar. It is clear that Abram has not handled the situation well. Sarai seeks no type of dialogue with Hagar leading to reconciliation but rather deals with her cruelly. In fear Hagar flees through the wilderness toward her homeland Egypt. Hagar's fear leads her to distrust Abrams household and take her chances in the wilderness. Abram and Sarai force Hagar away through fear but God appears to her in the wilderness to deal with her fear.

³¹Tribble, 12.

³²Ibid., 13.

7-11} Then the angel of the Lord found Hagar near a spring in the desert on the way to Shur. He said to Hagar where have you come from and where are you headed? Hagar responded, “I am running away from my mistress Sarai. The angel told her to go back to her mistress and submit to her. The angle then said I will increase you descendents and they will be too numerous to count. The angel of the Lord told her that she was with child and that she will give birth to a son and she was to name him Ishmael (God has harkened) because the Lord has given heed to your affliction. Ishmael was the fulfillment of a divine promise.

In the same wilderness that Israel would find themselves wandering in Hagar encounters the angel of the Lord. Keck suggests that Yahweh speaks to Hagar and Hagar recognizes that she sees God.³³ God instructs Hagar to first of all go back to Sarai and submit to her. God deals directly with the fear of Hagar by responding to her affliction through her son Ishmael (God has heard your affliction). God also promises that her offspring would be greatly multiplied so that they cannot be counted.

It was this epiphany from God that clearly immobilizes Hagar’s fear and causes her to trust God and go back to live in an environment she fled from out of fear.

Genesis 21:8-12

8-14} Isaac grew and was weaned and on the day he was weaned Abraham thru a great feast. But Sarah saw the son of Hagar her slave-girl born to Abraham playing with her son Isaac. So Sarah said to Abraham get rid of this slave-girl and her son because the son of this slave-woman will never share the inheritance with my son Isaac. The matter was extremely distressing to Abraham because it concerned his son Ishmael. But God said to Abraham “do not be distress because of Ishmael and because of Hagar. Do as

³³Keck, 452.

Sarah tells you to do because it is thru Isaac that your offspring will be reckoned. I will also make the son of the slave-woman into a nation also because he is also your offspring. So Abraham rose up early in the morning and took bread and a skin of water, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And Hagar departed and wandered in the wilderness of Beersheba.

This section of our study begins with Isaac being weaned (moved from milk to food) and a great festival thrown to that cause. The text also suggests that the prior issue between Sarah and Hagar has not been completely resolved; the rivalry continued. Keck suggests that Sarah's issue with Hagar and Ishmael has to do with inheritance. That Sarah did not want Ishmael to get a portion of what she believed was Isaac's inheritance.³⁴ Sarah was concerned about her son's future.

We also see in the text where Ishmael is in the KJV (mocking), NIV (Mocking), NRS (playing); The verb (***Sahaq***) which is playing. Keck states that the verb has appeared in earlier narratives - the name Isaac and Sarah's and Abraham's laughter. The word play associated with Ishmael's activity may have reminded her of the divine decision.³⁵

Sarah's strategy is also hard to understand. After noticing Ishmael mocking or playing with Isaac she asks Abraham to send both Hagar and Ishmael away. This seems to be harsh treatment but yet God is in agreement with the proposition. On the other hand Abraham is distressed concerning the request of Sarah. According to Keck Abraham was not concerned about the welfare of Hagar as much as he was concerned about making the

³⁴Ibid., 488.

³⁵Ibid.

choice between two sons. Abraham is torn between the two.³⁶ But Abraham does not stand in the way of God's directives.

God takes sides with Sarah and tells Abraham to do what she request. Abraham must set his own feeling aside and follow God's instructions. God recognizes that both sons are Abraham's offspring but that His particular future will be worked through Isaac. God makes it clear that through Isaac that descendants will be named for Abraham which prefers to the covenantal line. Keck says that God will also take care of the future of Ishmael.³⁷

15-21} When the water in the skin was gone, she cast the child under a bush. Then she went and sat down opposite him a good way off, about the distance of a bowshot; for she could not watch her son die. And as she sat opposite of him she lifted up her voice and wept. And God heard the boy's voice from heaven and said to her, "what troubles you? Do not be afraid for God has heard the boy crying as he lied there. Lift the boy up and take and take him by the hand, for I will make him into a great nation." Then God opened her eyes and she saw a well of water. She went, and filled the skin with water, and gave Ishmael to drink. God was with the boy, and he grew up; he lived in the wilderness, and became an expert with the bow. He lived in the wilderness of Paran; and his mother got a wife from the land of Egypt.

Hagar finds herself once again wandering in the wilderness after being sent away by Abraham. Their water supply was depleted and death was the inevitable. Hagar places her son under a bush and sat a ways opposite of him because she did not want to see

³⁶Ibid.

³⁷Ibid.

Ishmael die. God then hears the voice of the child and intervenes.³⁸ Keck says that both of their voices which sound off in sorrow are heard from God.³⁹ She is once again in the midst of fear because she was put out with limited recourses which would end in their death. As she sits in fear waiting for the inevitable God appears to her once again and in the words of Keck God responds to her with a salvation oracle: God quells her fear and assures her of Ishmael's future. God opens the eyes of Hagar she recognizes the source of life that is need to confirm God's promise.

It is the author's belief that Hagar once again is put in a position of fear which removes her from her home and places her in the wilderness with her child left to die. And as she sits and waits in fear for the inevitable (death) God appears and removes her fear with a promise of a future for Ishmael. When Hagar decides to trust God and remove her fear she opens her eyes and sees something that she had not seen life.

It is the author's belief that faith in God causes one to trust God and remove fear developed in the human psyche which causes one to hide.

Treatment 4

Subject: **The importance of forgiveness in reestablishing trust again**

Text: Genesis 27:1-44; 33:1-17a

In the book *Becoming a Fruit-Bearing Disciple* by Rev. Dr. Terry Thomas, "he shares a story by Sandra E. Johnson in her book *Standing on Holy Ground* about the St. John Baptist Church in Dixiana, South Carolina that was desecrated in 1985 and eventually burned in August 1995 by racial hatred. The desecration to St. John Baptist

³⁸ Ibid., 489.

³⁹ Ibid.

Church in 1985 was so disgusting and despicable that it caused one to puzzle over human behavior. The persons responsible for the deplorable and disgusting desecration were found. They were four Caucasian teenagers, three boys and one girl. In spite of what these teenagers had done to the St. John Baptist Church, the members did not want them severely punished. On their date of sentencing, a spokesperson from the church told the judge that the church wished for mercy, and they preferred restitution and community service work as opposed to prison sentences.

Then without permission from the judge, a person from the church named Willie stood and said to the judge, “We want them to learn their lesson, but we don’t want them punished severely.” After the judge had reached his sentencing, he said to the teens, “If it were not for the good heart of these people whose church you tore up, “I’d send you to the penitentiary right now. It’s easy to see that these people put their faith into practice.” The forgiving spirit of the members of the St. John Baptist Church is what made a difference in the lives of those teens, in spite of the terrible offense they committed. Jesus capacity to forgive made him so different.”⁴⁰

This week’s treatment will consist of the importance of forgiveness in restoring trust again after one has been hurt. I would like to examine and utilize Genesis 27:1-44; 33:1-20 as a biblical text of study. I will examine how Esau was hurt by his younger brother Jacob for stealing his birthright. I would also like to examine how Esau’s forgiveness extended to his brother Jacob allows him to restore this relationship with his younger brother. Our goal and objective in this week’s session is to prove that forgiveness can restore trust again after one has been hurt.

(Hebrew) Forgive – salach – a sending away, letting go

⁴⁰Terry Thomas, *Becoming a Fruit-Bearing Disciple* (Raleigh, NC: Voice of Rehoboth, 2005), 89.

(Hebrew) Forgive – nasa – to lift up or away

(Greek) Forgive – *aphiemi* – to send or let off or away

Forgive – to grant pardon for or remission of an offense, debt, or other; it is to give up all account or claim of; to cease to feel resentment against; to cancel an indebtedness or liability.

Genesis 27:1-44

1-4} When Isaac was old and he could not see well he called for his elder son Esau to come to him. Isaac said to Esau that he is getting up in age and his death is near. He then asked Esau that to get his weapons together and go out into the field and hunt game for me. He then told Isaac to prepare food that he likes and bring it to him to eat. It is after I eat that I will give you my blessing.

According to Keck, “Isaac, advanced in years, takes steps to prepare his family for the future; he does not die until. Isaac directs Esau to hunt for game and prepare his favorite food; then Isaac would give him a personal blessing. The provision of a meal constitutes an essential part of the blessing ritual.”⁴¹

5-17} Rebekah was listening as Isaac spoke to his son Esau. When Esau left to do his father’s bidding, Rebekah Jacob all that Isaac said to Esau concluding with the receiving of the blessing. Rebekah then instructed Jacob to go out to the flock and bring her two choice young goats; so that she could prepare some tasty food for Isaac just the way he likes it. Then take it to you father to eat so that you may receive the blessing before he dies. Jacob then said to his mother that Esau is a hairy man and I am a man with smooth skin. What if my father touches me? He would then discover that I am tricking/mockng him which will bring a curse on myself and not a blessing. His mother

⁴¹Keck, 535.

then said to him let your curse be on me, only obey my word and get them for me. So Jacob went and gathered the items and brought them to his mother and she prepared the food just as Isaac loved. Then Rebekah took the best garments of Esau and put them on Jacob; and she put goat skins on his hands and his neck. She then handed him the food and bread that she prepared.

Keck discusses Rebekah's response to Isaac's directives to Esau:

"Overhearing Isaac's request, Rebekah reports its essentials to Jacob, including Esau's absence but she adds before Yahweh. This interpretation sets Isaac over against God's speech and establishes Rebekah's theological motivation; she responds to the word of God, which Esau's behaviors have reinforced. Blessing is not a justice issue for her. Taking the initiative, she devises a trick by which Jacob can receive the blessing, and "commands" him to help out. He should act in just the way Isaac commanded Esau, but before Esau returns."⁴²

Keck discusses Isaac's response to Jacob's scheme:

Jacob does not immediately agree, not because he thinks it wrong, but because he doubts its feasibility (possibility, achievability). His participation becomes explicit when he raises a complicating issue; Esau is hairy and Jacob is not, and their nearly blind father can still feel (an ironic touch since "smooth" can also mean deceptive, Ps55:21). Jacob is concerned that instead of receiving a blessing from his father that his deception would get him a curse. Rebekah's willingness to bear the brunt of any response reassures Jacob and he quickly "obeys" her instructions. It is then that she deals with Jacob's concerns (note that the curse could be transferred!) by clothing him so that he feels and smells like Esau. Jacob then moves forward without delay.⁴³

18-29} So Jacob went in to his father and, "my father here I am. Isaac said, "Who are you, my son?" Jacob responded, "I am Esau your first born. I have done as you told me; now sit up and eat of my game, so that you can bless me." Isaac then said, how is it that you have found it so quickly, my son?" And he answered, "The Lord God granted

⁴²Ibid.

⁴³Ibid.

me success.” Then Isaac said to Jacob come close so that I might feel you my son so that I might know that it is really you. So Jacob went to his father, who felt him, “the voice is the voice of Jacob, but the hands are of Esau. But Isaac did not recognize him because his hands were hairy like Esau’s so his father blessed him. He then said did you really my son Esau? Jacob replied I am. Then he said bring it to me that I may eat of my son’s game and bless you.” He brought it to his father and he ate and he also brought him wine and he drank. Then his father asked him to come close so that he can kiss him. So he came near and kissed him; and he smelled the smell of his garments, and blessed him, and said, “Ah the smell of a field that the Lord has blessed.”

May God give you the dew of heaven, and of the fatness of the earth, and plenty of grain and wine. Let peoples serve you, and nations bow down to you. Be lord over your brothers, and may your mother’s sons bow down to you. Cursed be everyone who curse you, and blessed be everyone who blesses you!”

Keck discusses Jacob’s deception:

At this point carrying out the trick is in the hands of Jacob. His deception takes on two forms: He lies about his identity, and he also self-righteously draws God into the deceit by claiming, with supreme irony, that Isaac’s God, Yahweh, has granted him success. From verse twenty forward Jacob only speaks one word; otherwise he acts in response to Isaac’s queries and commands. These verses are informed by a blessing ritual which occurs in 6 stages: the command of the father, here recalled by the son (vs. 18-19); identification of the son (vs. 19, 24); a shared meal for communion, not strength (vs. 25); approach and kiss to seal the blessing, not to transfer life (vs. 26-27); pronouncement of blessing (vs. 27b-29). The various elements of the ritual are essential for the transmission of blessing. At the same time Isaac utilizes this ritual in remarkable ways to pursue his questions. Isaac may be an unknowing vehicle for Rebekah’s wishes, but he has not thereby turned into a robot.⁴⁴

⁴⁴Ibid.

Keck discusses Isaac using his sense to determine if Esau is in his presence:

The behavior of Isaac is often described as naïve. But when he ask recurring questions he shows his uncertainties. Isaac utilizes all of the senses available to him (in this order: sound, touch, taste, smell) to discern the truth. Isaac questions Jacob's identity; in the meal and kiss rituals he probes with taste and smell. The smell seems finally to be sufficient, if not conclusive evidence. The smell recalls a fertile field and then moves to the blessing of fertility.⁴⁵

Keck discusses Isaac's further doubts:

"In view of what follows verse 23 proves startling. It means what it says, then Isaac utters the blessing, but quickly has further doubts, the import of which would be that a blessing once spoke may not be final. But these words could also refer to Isaac's decision to proceed with the blessing ritual even in the face of uncertainty. In either case, Isaac begins the ritual once again, still concerned with the issue of identity (v. 24)."⁴⁶

Isaac never calls Jacob by the name Esau or concludes that he now knows this is Esau. Isaac gives the full blessing with less than full certainty, and probably suspects he is dealing with Jacob.

Keck states that although Isaac reacts strongly when he finds he has been tricked; and calls it deceit, he never blames Jacob. In fact, the next time he speaks to him (28:1-4); Isaac proceeds as if all is well. And he also reinforces the blessing.⁴⁷

THE BLESSING:

Keck interprets the blessing:

The blessing centers on fertility (fruitfulness) (v.28) and dominion (v. 29; 24:60). The blessing also consists of the blessing of rain and

⁴⁵Ibid.

⁴⁶Ibid., 536.

⁴⁷ Ibid.

midst (dew from Heaven), rich produce, and plentiful harvest of grain and grapes.” Offspring is also the assumption along with land. Keck also suggest that, “Isaac calls upon God the Creator, who blesses in the agriculture sphere, to be active in the life of Jacob.

Verse 29 – with only an implicit reference to God – speaks of blessing as dominion over other nations/peoples, including his “brothers/mother’s sons.”⁴⁸

30-40} As soon as Isaac had finished blessing Jacob and when Jacob was scarcely gone out from the presence of his father Isaac, his brother Esau came in from hunting. He also prepared food and brought it to his father and presented it to him. Isaac then questioned who he was and Esau responded, “I am your firstborn Esau.” Then Isaac trembling violently, said, “Who was it then that came to me and received my blessing?” And blessed he shall be! When Esau heard what his father said he cried out with a bitter cry and said, “Father bless me also.” But he said you brother came deceitfully, and he has taken away your blessing.” Esau said, “Is he not rightly named Jacob? For he has supplanted me these two times. He took away my birthright and look now he has taken away my blessing. He then said to his father have you not reserved a blessing for me?” Isaac said, “I have already made him your lord and I have given him all his brothers as servants, and with grain and wine I have sustained him. What then can I do for you, my son?” Esau then said, “have you only one blessing, father?” Bless me also father! And Esau lifted up his voice and wept. Then his father Isaac answered him:

See, away from the fatness of the earth shall your home be, and away from the dew of heaven on high. By the sword you shall live, and you shall serve your brother; but when you break loose, you shall break his yoke from your neck.

⁴⁸Ibid.

Esau approaches with the food as directed by his father and seeks the blessing specifically for him. *According to Brueggemann, “Neither the father or the older son expect anything other than a routine settlement. Neither knows about the diabolical action in the intervening scenes.” Neither of them now anything of treachery or deceit. And they probably would not need to because they are not Jacob.

*Brueggemann also argues, “Then abruptly, there is the terror-filled turn: “Isaac trembled an exceedingly great trembling” (v.33). In an instant, everything is clear to him. His whole beautiful dream for a peaceful and proper closure to his life has been irreversibly shattered. Even his presupposition (assumption) that he is master in his own house is destroyed. The son makes a claim that both are prepared to accept: “I am your son, your first-born” (v. 32). But something is at work which neither of them can control. Their claims on each other are irrelevant. It is ironic that the very blessing which was to bind the generations into a peaceful whole has now become the instrument of a deathly divisiveness (disruptive).”

There is no doubt a deep relationship between Isaac and Esau but they are both powerless in this scenario.

Keck discusses Esau response to the stolen blessing:

Crying out in exasperation (fury/anger) and deep disappointment, Esau pleads that his father bless him also. Isaac replies that, even though his brother was deceitful, he has taken his blessing.” Esau angrily retorts (angrily replies) that Jacob not only takes his blessing but also his birthright (25:27-34; A birthright was a special honor given to the firstborn son. It included a double portion of the family inheritance along with the honor of one day becoming the family’s leader. The eldest son could sell his birthright but he would lose his future position as head and leader of the family.⁴⁹

⁴⁹Ibid.

There was really nothing that Isaac could do because Jacob was already his lord. Isaac gives a secondary blessing but it doesn't grant him that which Jacob has stolen. The blessings suggest that Esau will also be prosperous and eventually break from his brother Jacob's yoke. This once again confirms the blessing of Jacob.

41-45} Now Esau hated Jacob because of the blessing with which his father had blessed him, and Esau said to himself, "The days of mourning for my father are approaching; then ***I will kill my brother Jacob.***" But the words of Esau were told to Rebekah; so she sent for her younger son Jacob and said to him, "Your brother Esau is consoling himself by planning to kill you. Now therefore my son, obey my voice flee at once to my brother Laban in Haran, and stay with him a while, until your brother's fury turns away until your brothers anger against you turns away until your brothers anger against you turns away, and he forgets what you have done to him; then I will send, and bring you back from there. Why should I lose both of you in one day?"

Keck states, "We can identify with why Esau detest Jacob, but Esau's vow to kill him once Isaac has died threatens the future of the promise." But again Rebekah steps in and informs Jacob and directs him to escape to Haran to live with her brother until Esau's fury passes.⁵⁰

The writer believes that Esau's rage is developed through fear that is generated from being hurt because his brother stole what belonged to him; his blessings.

*According to Birchett, one of the responses to fear is fight. When fear is developed in the human psyche the person goes into attack mode. The writer believes that the person hurt develops this protective wall as a way to protect them from being hurt again.

⁵⁰Ibid., 537.

The writer also believes that fear develops anxiety within Esau because his guaranteed future has been completely taken away from by his brother. His position as the next family head no longer exists and his new position is one of servant to Jacob.

It is the writer's opinion that Esau hates his brother because he has again hurt him by deceitfully stealing his blessing. Esau's fear through being hurt develops hate which gives him the desire to kill his brother. It is the writer's belief that Esau believes that somehow killing Jacob will vindicate him or bring him justice.

Genesis 33:1-17a

I would to now examine Esau forgiving his brother Jacob after stealing his blessing. At the close of chapter 27 Esau threatens to kill his brother for hurting him by stealing his blessing. Verse 42 informs us that Rebekah sends Jacob to Haran to live with her brother until Esau rage departs. Let us now look at a forgiving Esau.

1-11} Now Jacob looked up and saw his brother Esau coming, and four hundred men with him. So he divided the children among Leah and Rachel and two maids. He put the maids with their children in front, then Leah with her children, and Rachel and Joseph last of all. Jacob went on ahead of them, bowing himself to the ground seven times, until he came near his brother. But Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept. When Esau looked up and saw the women and children, he said, "Who are these with you?" Jacob said, "The children who God has graciously given your servant." Then the maids drew near, they and their children, and bowed down; Leah likewise and her children drew near and bowed down; and finally Joseph and Rachel drew near, and they bowed down. Esau said, "What do you mean by all this company that I met?" Jacob responded, "To find favor with my lord." But Esau

said, "I have enough, my brother; keep what you have for yourself." Jacob responded no, please; if I find favor with you, then accept my present from my hand; for truly to see your face is like seeing the face of God since you have received me with such favor. Please accept my gift that I extend to you, because God has dealt graciously with me, and because I have everything I want." So he urged him, and he took it.

Keck states, "The opening verse is filled with tension. The gifts have arrived, but we have not yet heard Esau's response. Jacob sees Esau coming with four hundred men and the reader expects to hear about a fearful Jacob."⁵¹ Jacob gathers his family together from the most esteemed to the least and lines them up and he goes ahead to meet his brother Esau. He as well as the family bows down before the presence of Esau and his company. They bow before Esau as one would bow to his lord. Jacob is submitting himself before his brother. Jacob acknowledges that he is the servant of his brother Esau and that he wants to find favor in his brother's eyes. The fact that Jacob goes ahead to his brother alone causes the next chain of events. Keck states, "But Esau, too, takes an important initiative: He runs to meet Jacob, embraces him, throws his arms around him, kisses him, and weeps with him."⁵² Keck continues by suggesting, "Hence, one should interpret Esau's moves positively; in fact, in that culture they may well have entailed forgiveness."⁵³

Jacob presents gifts to Esau and Esau questions his intention. Jacob responds to find favor in his sight. It is the writer's belief that Jacob appears to be trying to buy Esau's favor because he has not forgotten what he did to his brother some years ago.

⁵¹Ibid., 570.

⁵²Ibid., 572.

⁵³Ibid.

Esau refuses the gifts according to verse 7 because he has plenty. Keck suggest, “Jacob realizes from Esau’s reply (e.g. my brother) that he has already found favor with Esau.”⁵⁴ Esau now extends the gift to his brother again not to find favor but to show his gratitude which Esau accepts. Keck further states, “Esau has forgiven Jacob quite apart from such an “offering.” The “sacrifice” can now function as a “gift.”⁵⁵

According to Thomas a wonderful trademark of Jesus was to forgive. Forgiveness is a unique trademark of being a disciple.⁵⁶ Thomas also identifies from Philip Yancey book *What’s So Amazing About Grace*, “Not our capacity to think, but our capacity to repent and forgive makes us different.”⁵⁷

12-17a} Then Esau said “Let us be on our way; I’ll accompany you.” But Jacob said to him, “My lord knows that the children are tender and that I must care for the flocks and herds that are nursing. If they are driven for one day, all the flocks will die. Let my lord pass on ahead of his servant, and I will lead on slowly, according to the pace of the cattle that are before me and according to the pace of the children, until I come to my lord in Seir.”

Esau said, “Let me leave with you some of the people who are with me.” But he said, “*Why should my lord be so kind to me?*” Esau then returned on his way to Seir and Jacob journeyed to Succoth.

Another sign of forgiveness in the writer’s opinion is the fact that Esau extends an invitation to his brother Jacob to come with him to Seir. Esau also offers Jacob some of

⁵⁴Ibid.

⁵⁵Ibid.

⁵⁶Thomas, *Becoming a Fruit-Bearing Disciple*, 88.

⁵⁷ Ibid., 89.

his people to assist and support Jacob in their journey. Keck states that this too is an invitation to a close ongoing relationship with Jacob.⁵⁸

It is the opinion of the writer that Esau has moved beyond his hurt and fear and has extended himself to his brother because of forgiveness. It appears that Esau has forgiven his brother which causes him to trust him again by extending himself in relationship to him.

Treatment 5

Subject: Forgiveness reestablishes trust again causing one to take the risk of being hurt again

Text: Genesis 37:1-36; 50:1-21

Craig Brian Larson in the book *Perfect Illustrations* “tells the story about a traveler making his way with a guide through the jungles of Burma. They came to a shallow but wide river and waded through it to the other side. When the traveler came out of the river, numerous leeches had attacked to his torso and legs. His first instinct was to grab them and pull them off.

The guide stopped him, warning that pulling the leeches off would only leave tiny pieces of them under the skin. Eventually, infection would set in.

The best way to ride the body of leeches, the guide advised, was to bathe in a warm balsam (soothing) bath for several minutes. This would soak the leeches, and soon they would release their hold on the man’s body.

When I have been significantly injured by another person, I cannot simply yank the injury from myself and expect that all bitterness, malice and emotion will be gone.

⁵⁸Keck. 573.

Resentment still hides under the surface. The only way to become truly free of the offense and to forgive others is to bathe in the soothing bath of God's forgiveness of me. When I finally fathom the extent of God's love in Jesus Christ, forgiveness of others is a natural outflow."

This week's treatment will consist of the importance of forgiveness and how it can move one from distrust to trust after being hurt. It will further discuss the idea that forgiveness can cause one to take the risk of being hurt again by the giving of oneself through trusting again. I would like to utilize Genesis 37:1-36 and 50:1-26 as a biblical text of study. I would like to examine the story of Joseph and his older brothers. I would like to examine how some years later Joseph forgave his brothers after they jealously took him and sold him into slavery against his will to the Ismeelites. Our goal and objective in this week's session is to prove that forgiveness can restore trust again after one has been hurt causing one to take the risk of being hurt again by giving of oneself and putting themselves in position of being hurt again.

Forgiveness Hebrew/ **salach** – a sending away, letting go

Forgive – to grant pardon for or remission of an offense, debt, or other; it is to give up all account or claim; to cease to feel resentment against; to cancel a debt.

Risk – expose oneself to the chance of injury or lost; take or run the chance of; to put oneself in danger.

William Oglesby states that there is a risk in the act of redemption.⁵⁹ The suggestion is that redemption cannot be attained unless one is willing to take a risk. And

⁵⁹William Oblesby, *Biblical Themes for Pastoral Care* (Nashville, TN: Abingdon Press, 1980), 191.

in order for one to experience redemption (recovery) after being hurt they must forgive which can enable them to take the risk of being hurt again by trusting again.

Armstrong suggests that because God has forgiven us of all our sins the church should not at all withhold forgiveness from those who repent and sincerely ask for forgiveness.⁶⁰

I recall a scene in the movie, “The Five Heartbeats” when Duck played by Robert Townsend broke relationship with his older brother J.T. played by Leon because J.T. had an affair with Ducks fiancés. Some years had gone by and choir boy played by Tico Wells invited Duck to his father’s church to surprise him to see and hear a recovering Eddie Cane played by Michael Wright sinning in the church choir after years of drug addiction that eventually removed him from the group. At the end of worship service there was a moment where Eddie Cane and Duck were sharing in dialogue. Eddie Cane said to him “I heard about you and your brother and I think you need to call him.” Duck then responded with a long no but Eddie Cane stopped him and said please as he pointed to himself we all make mistakes “I KNOW.” Eddie Cane was suggesting that we all make mistakes but we should be willing to forgive those who have hurt us.

Genesis 37:1-36

In verses 1-4, the story opens with Joseph as teenager and shepherd helping out Dan, Naphtali, Gad, and Asher. The text indicates that he gave his father a bad report as it relates to his brothers or criticism of his brothers to his father. Verse 3 also suggests that Jacob loved Joseph more than all of his other children. Keck, states that Joseph has a

⁶⁰John H. Armstrong, *The Stain That Says* (Great Britain, UK: Christian Focus Publications, 2000), 33.

relationship with his father unlike the other siblings.⁶¹ Keck further states that the suggestion is that Joseph is the chosen son and the eleven brothers are Esau.⁶² It is no doubt that Jacob fosters this type of relationship because of his love for Joseph. This becomes more vivid in the coat of many colors presented to Joseph from his father Jacob. Keck argues that this coat because of its design has royal connotation (implication).⁶³

Keck states that it is clear that Joseph is his father's pet and they began to hate him.⁶⁴

In verses 5-11 Joseph is the dreamer who has two dreams with the same results which suggests to his family that he will become ruler over them. The suggestion by Joseph is that he will stand in position over them. Now this was rather strange because he was not the eldest child. In fact Joseph was the eleventh child. Joseph displays arrogance in the presence of his brothers. According to Keck, "In the dream about the sheaves – anticipating the food/famine theme – the brothers bow down to Joseph. The brothers understand this as a threat to their place in the family."⁶⁵ The second dream of Joseph adds both his parents to the interpretation. Keck states that the final dream is the final step in the buildup of hatred among the brothers. The dream tips the balance toward violence.⁶⁶

⁶¹Keck, 598.

⁶²Ibid.

⁶³Ibid.

⁶⁴Ibid.

⁶⁵Ibid., 599.

⁶⁶Ibid.

In verses **12-17** the story makes a sharp turn and it gives the brothers the opportunity to view. The brother's journey approximately 50 miles from Hebron to feed the flock in a place that provided good pasture. They were near Shechem. Jacob remained home but soon was sent by his father to check on his brothers. Keck states that he goes to check on the well-being (*salom*) of his brothers and of the flocks and report back. This seems to be ironic given previous reports and the absence of *salom* between the brothers. This leads the reader to wonder about Jacobs motives.⁶⁷ Because the brothers had taken the flock fifteen miles north of Shechem Joseph could not find them. But Joseph runs into a stranger which informs him of their whereabouts. Joseph is placed in a dangerous (unsafe) position.

In verses **18-28** the scene opens with his brothers recognizing him from afar off. They also began to conspire to kill him. Keck states that their motivation to kill him comes from his dreams. By killing him they wish to destroy the dream. But when they sell him to Egypt they allow it to be so.⁶⁸ Keck further states that they believe that human action can affect the outcome of what has been depicted in a dream.⁶⁹

Keck suggest that this scene consist of two interwoven traditions: first of all Reuben and the Midianites, who kidnap Joseph; and secondly Judah and the Ismaelites, to who Joseph is sold.

The brothers do not all share the same idea as to what they should do with their brother. Rueben the eldest brother intervenes and begs them not to take his life but to throw him in a cistern (reservoir/basin/well: hole dug to store water). Keck suggest that

⁶⁷Ibid.

⁶⁸Ibid.

⁶⁹Ibid.

his intention are heroic; that he will come back later and rescue his brother and take him back to his father.⁷⁰ After the brothers agree they strip him of his coat (status) and throw him in the cistern/well and they sit to eat.

Keck states Judah then recognizes Ishmaelite in route to Judah with precious supplies (medicine, cosmetics, and embalming and seeks to appeal to self-interest.⁷¹ Judah compromise is for profit. There is nothing to gain in his death so why not get rid of him and make a profit at the same time. If they kill him his blood would be on their hands and by the way they suggests that he is their brother their own flesh and blood. The brothers agree and sell him for twenty shekels to the Ishmaelite, and he is sold on the Egyptian slave market.

In verses **29-36** at the opening of verse 9 Reuben returns to the pit to rescue Joseph but when he arrives at the cistern/well he discovers that Joseph is not there. Rueben then tore his clothing as a sign of grief and then he tells his brothers that Joseph is not in the cistern/well now where can I turn. Spence states that the renting of his clothes is a token of his mingled grief and horror at the discovery.⁷² In verse 31 the brothers conspire to deceive their father Jacob. They take his coat of many colors and dip it in goat's blood and took it back to Jacob and asked him if he recognized the coat. Keck states that Jacob recognizes it and imagines a story of Joseph's death uncannily similar to the one the brothers planned. Jacob has been tricked just as he had tricked his father. Keck states that Jacob was looking for a report from Joseph but instead he received a

⁷⁰Ibid., 600.

⁷¹Ibid.

⁷²H. D. M. Spence and Joseph S. Exell, *The Pulpit Commentary: Volume I* (Peabody: Hendrickson), 437.

report about Joseph. Hoping for a report of *shalom* Jacob here's a word that destabilizes (undermines) his life.⁷³ Keck further states that the coat given to confirm love, becomes a confirmation of death.⁷⁴ After Jacob examines the coat he cries out in pain because he recognizes that it is his son's coat. Jacob goes into mourning for several days and his children are not able to comfort him.

The brothers wanted to displace Joseph in terms of the love their father had for him. According to Keck the author concludes by noting that the Midianites sell Joseph to Potiphar, one of Pharaoh's officials. Joseph is alive but has been sold into slavery because of his brother's jealousy against him.

In chapter 39 Joseph is placed in charge of Potiphar's house because of God's favor, but he is eventually thrown into prison because of a lie told by Potiphar's wife.

In chapter 40 - 41 Joseph interprets two dreams of Pharaoh while in prison and the favor of the Lord elevates him to be in charge in Egypt because he interprets Pharaoh's dream (41:40&41). 13 years has gone by from being sold into slavery by his brothers to him becoming in charge in Egypt. Joseph was 30years old (41:46).

In chapters 42 through 50 Joseph meets with his brothers and healing and forgiveness takes place.

Genesis 45:1-5 (Joseph Reveals Himself to his brothers)

Joseph clearly tells his brothers not be upset with themselves because of what they had done to him. According to Gaebelein Joseph tells his brothers that the purpose

⁷³Keck., 600.

⁷⁴Ibid.

of him being sold into slavery by them was so that God could send him ahead of them for the purpose of saving lives.⁷⁵ Joseph the dreamer saw God's plan at work through his difficult circumstances.

The words of Joseph allow us to see what God was working out behind the scenes. Gaebelin states that it was not the brothers who sent Joseph to Egypt rather it was God.⁷⁶ Here we see that often times the pain that we suffer comes from humanity but God utilizes it for our success. Forgiveness is the key that unlocks the door to our success after we have been hurt.

Genesis 50:14-21 (Joseph guarantees his forgiveness to his brothers)

In chapter 50:14-21 we see the conclusion to the reconciliation between Joseph and his brothers.

In verse 15 when Jacob died the brothers were concerned about what Joseph might do to them. To some degree they understood that as long as their father was alive they were somewhat protected but now that he is dead Joseph the one in charge of Egypt has the power to return the favor they had given him several years earlier. Keck states that the brother express apprehension about how Joseph will treat them now that their father has died; he may decide to exact (take) retribution.

In verse 16-17, there is a message given to Joseph from his brothers by Jacob expressing their anxiety. They approach Joseph with a personal request from Jacob rather than a personal request. They believed that a request from their father would be respected more so than a request from them. The essence of this request from Jacob was that they

⁷⁵Gaebelin Frank, *The Expositor's Bible Commentary: Volume 2* (Grand Rapids, MI: Zondervan, 1990), 257.

⁷⁶Ibid.

would be reconciled and the brothers be forgiven their crime against Joseph. The brother also considers themselves servants of their brother as they bow before his presence.

Joseph says although you intended it for evil God intended it for good.

Joseph finally in verse 21 tells them to have no fear I will provide for you and those who are with you. Joseph reassures them in these final words that he has forgiven them. Joseph no doubt trusts God's divine directives causing him to forgive his brothers. It is clear that Joseph's forgiveness causes him to take a risk and trust his brothers again. The risk is he could be hurt by his brothers again.

Treatment 6

Subject: Reestablishing trust in the afterpaster by observing his or her moral character or behavior over a period of time

Text: Mark 3:13-19

David P. Barrett in the book *Perfect Illustrations* writes, "the commercial begins with a young girl standing alone in a charming meadow. The camera then pans to another part of the field where it shows a gigantic rhinoceros. The threatening beast begins a lethal charge towards the girl, whose serene and happy face remains unmoved. As the rhinoceros gets closer, the words appear on the screen, "Trust is not being afraid." A split second before the rhino tramples the helpless child, it stops, and the girl, her smile never wavering, reaches up and pets the animal on its massive horn. The final words then appear, "even when you are vulnerable."

This week's treatment will discuss the importance of observing the moral character or behavior of the afterpaster to reestablish trust in pastoral leadership after distrust has been established. I would like to utilize Mark 3:13-19 as my biblical text of

study to examine Jesus calling the disciples and commissioning them to do ministry. I would also like to examine in Acts 1:1-8 the disciples growing into a trusting relationship with Jesus which took place over a period of time as they observed his moral character (life) of Jesus which caused them to ultimately adhere to his directives to wait in Jerusalem for the promise of the Holy Ghost.

I will also identify other biblical references proving that the disciples did not completely trust Jesus initially. It was extremely important that the disciples carefully observe the moral character or behavior of Jesus over time which would lead them into a trusting relationship with him.

It is the author's belief that trust can be reestablished in pastoral leadership after clergy misconduct has taken place if the parishioners carefully and cautiously observe the moral character of the afterpastor over a period of time.

And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sickness, and to cast out devils (Mark 3:14-15).

Mathetes is the Greek word for Disciples. According to Thomas, "disciples (mathetes) says we are people who spend our lives as an apprentice to our master, Jesus. We are in a growing-learning relationship, always. A disciple is a learner, not in the academic setting of a schoolroom, but rather at the work site of a craftsman. We do not acquire information about God but skills in faith."⁷⁷ Thomas also says, according to Eugene Peterson's observation about a disciple of Jesus, three times things captivate my attention. First a disciple of Christ spends his or her entire life as an apprentice (trainee,

⁷⁷Thomas, *Becoming a Fruit-Bearing Disciple*, 61.

learner), secondly a disciple of Jesus does not learn in the classroom, instead the disciple learns at the work site of Jesus and thirdly a disciple of Jesus acquires skills in faith.⁷⁸

In the Mark 3:14 Jesus ordains the twelve disciples that they would be with him, and that he would send them forth to preach. According to Thomas, Jesus called the disciples for the purpose of companionship or what he identifies as “hanging with Jesus.”⁷⁹ Thomas continues by saying, “it was through the process of being with Jesus that his disciples would learn their behavior as disciples of Jesus.”⁸⁰

According to Thomas, “the idea of holiness in those days was scrupulous observance of the law – loyalty to all the traditions and customs that had become the epitome of accepted Jewish religion. Apparently, Jesus was not known for that, so when He began to talk about spiritual things and to heal, those who knew Him and had grown up with him were shocked. It seems obvious that people familiar with Jesus looked upon Him as just an ordinary person. He didn’t put on the pious”And it is rather interesting that nowhere in the Gospels do any of the Evangelists describe Jesus as religious. One makes the remark that He went about doing good, but he does not refer to Jesus as religious. One can only conclude that Jesus had His own idea of what it meant to be holy or religious, and it did not conform to the accepted norm of those times.... He was concerned about relationships, with his Father and with the people. He was the holiest person who ever lived. But people could not recognize it. He was not noted for His attachment to religion and its practices and customs and the “tradition of the ancients” as He described them.... Nor were the trappings of religion part of Him. Nor did he wear

⁷⁸Ibid.

⁷⁹Ibid., 62

⁸⁰Ibid.

special clothes like the scribes and the Pharisees. What He wore had nothing to do with the practice of religion, and His view of life was supremely healthy.”⁸¹

The Disciples of Christ must learn to trust him through the observation of his lifestyle. In other words they observed the way he lived as a way to develop trust. According to Thomas, “Jesus’ disciples did not focus on learning his words, but they instead focused on learning his lifestyle.”⁸² Thomas continues by saying, “Alyce M. McKenzie says in her book, *Hear And Be Wise Becoming a Preacher and Teacher of Wisdom*, that to be a disciple of Jesus one must listen to his words and also observe his life.”⁸³ Thomas says, “In spite of Jesus’ authoritative teachings, his disciples learned to do the will of his Father by carefully observing his life.”⁸⁴

Another essential belief in the life of Jesus was forgiveness. When the religious leaders sought to keep the disenfranchised, dejected and depressed in bondage Jesus sought to create restoration. Thomas says, Nevertheless, the ability to forgive was one of the wonderful trademarks of Jesus. It is also a unique trademark of true discipleship. Philip Yancey states, in his book *What’s So Amazing About Grace*, “Not our capacity to think, but our capacity to repent and forgive makes us different.”⁸⁵ Forgiveness is an essential component in the lifestyle of Jesus.

As we observe the moral character of someone to establish trust over a period of time let us now examine the relationship between Jesus and his disciples in Mark 3:13-

⁸¹Ibid., 68.

⁸²Ibid.

⁸³Ibid.

⁸⁴Ibid., 69.

⁸⁵Ibid., 88.

19. These twelve were appointed by Jesus to follow him and learn through observation how to become disciples. By observing Jesus it will give the disciples the opportunity to develop a fellowship or relationship of trust. This relationship will encourage the disciples to follow the mission of Jesus. According the Keck, “For Mark, this group has been appointed to accompany Jesus and share his mission. Jesus not only commissions the twelve to preach, but also confers on them authority over demons.”⁸⁶

In verse thirteen of the third chapter of Mark Jesus goes away in the mountain and it was there that he called his twelve disciples. In many instances as we see Jesus departing into the mountain it was a time set aside for him to commune with God. It is suggested here in verse thirteen that Jesus commune with God before he chooses the twelve. According to Gaebelein, “Luke (6:12) says that Jesus spent a night in prayer before choosing the twelve.”⁸⁷ The text also indicates that as the disciples were called by Jesus they immediately departed from their work stations and followed Jesus without hesitation. According to Gaebelein, “It was there that Jesus called “those he wanted,” and they came to him. No delay in their response is indicated.”⁸⁸

In Matthew 4:18-22, Jesus calls Peter and Andrew as they were casting their nets into the sea. Verse 20 says that they straightway left their nets and followed him. James and John were mending their nets with their father and Jesus called them and verse 22 says and immediately they left the ship and their father and followed Jesus. And in Matthew chapter 9:9 Matthew was sitting at the receipt of custom and Jesus called out “follow me” and Matthew rose and followed him.

⁸⁶Keck, 562.

⁸⁷Gaebelein, 643.

⁸⁸Ibid.

Keck explains what makes the disciples follow Jesus:

In the Matthean story, these men have never seen Jesus before, have seen no miracles, heard no teachings. No explanation has been given them. They are not told why they should follow Jesus, what following him will mean, or where the path will lead them. We are met here with Jesus' first miracle, the miracle of his powerful word that creates following, that makes disciples.⁸⁹

It is the persuasive word that causes the disciples to trust to the point of following Jesus but I would argue that although the disciples immediately follow Jesus their level of trust in him must develop over a period of time as they observe his moral character.

In the 9th chapter of Mark we are presented with the disciple's lack of faith in Jesus. The disciples are presented the opportunity to heal a demon-possessed boy but they could not heal him. When Jesus questioned what was going on a man in the crowd said "I brought my son to your disciples so they could cast out the demon but they could not do it." In verse 19 Jesus called his disciples a faithless generation. He then responded "how long shall I be with you? How long shall I put up with you." This statement of Jesus is an indication that although the disciples trusted Jesus to leave home and follow him they had to continue developing their level of trust in him that would take place over a period of time as they interact with Jesus and observe his moral character. This incident indicates a lack of trust because earlier we looked at Mark 3:15 where we see Jesus giving the disciples authority to heal the sick and to cast out devils. But it was their lack of trust in the same word that caused them to follow Jesus which kept them from casting out the demon of the boy in the ninth chapter of Mark.

⁸⁹Keck, 169.

Williamson discusses the disciple's lack of faith.⁹⁰

The disciples' lack of faith is unrelieved. Although Jesus' rebuke (v.19) could be addressed to all parties present (scribes, crowd, father, disciples), his charge of faithlessness is most telling against the disciples. By accusing his disciples of faithlessness, Jesus indicates the cause of their impotence. Their failure is linked to their unbelief.

Another example of the disciple's lack of faith is recorded in Mark 4:35-41. Jesus sent the crowds away and got into a ship with his disciples and they set sail to the other side of the lake. In the midst of their sailing a storm arose and the disciples in fear cried out because they thought they were going to die. In the midst of the storm Jesus is sleeping on a pillow and the disciples awake him and say to him "master don't you care that we are getting ready to die." Jesus then arose and rebuked the winds and the waves saying "peace be still" and immediately the storm ceased. Jesus then said to them why are you so fearful? How is it that you have no faith?" Jesus points to the disciple's lack of trust in him as they cry out in fear for their lives.

Williamson discusses the disciple's lack of faith:

Faith in Mark means in part recognition that Jesus is Christ and Son of God, but in this unit of faith means primarily the trust which the disciples lacked when they feared for their lives and cried out in panic. An appropriate paraphrase of Jesus' question in verse 40 is therefore: "Why are you afraid? Do you not yet trust God, whose rule is present in me?"⁹¹

It is clear that although they initially trust Jesus and followed him without hesitation they still have issues of distrust as they follow Jesus in ministry.

Another area of distrust in Jesus is found in Matthew 26:56 as the disciples fled and hid themselves behind closed doors because they were afraid for their lives as Jesus

⁹⁰Lamar Williamson, *Interpretation: A Bible Commentary for Teaching and Preaching: Mark* (Louisville, KY: John Knox Press, 1983), 164.

⁹¹Ibid., 10.

was taken to be crucified. But it was the time in ministry they shared with Jesus which eventually helped them move from a level of distrust to trust in Jesus.

In Acts 1:1-8 the disciples move from a level of distrust to trust. Jesus is preparing to ascend into heaven and he instructs his disciples to wait in Jerusalem for the promise of the Holy Ghost. According to Keck, “Jesus’ second instruction is “not to leave Jerusalem.” According to Luke’s narrative map, all roads leading into God’s salvation are to or from Jerusalem.”⁹²

Jesus not only instructs his disciples to wait in Jerusalem but he also tells them to wait on the promise of the Holy Ghost. According to Keck, “The third and climactic instruction is to “wait for the promise of the Father,” which is “you will be baptized with the Holy Spirit.”⁹³

The evidence of the disciples trusting Jesus to remain in Jerusalem to receive the promise of the Holy Ghost is seen in Acts 2:1. The text tells us that as they were in Jerusalem in one place and on one accord they received the promise of the Holy Ghost. Verse 5 is also evidence of their remaining in Jerusalem because it says that there were dwelling in Jerusalem Jews, devout men out of every nation in heaven. Verse 5 follows Acts 2:4 which indicates the disciples receiving the Holy Ghost because they remained in Jerusalem.

According to Keck, “According to the opening phrase of this passage, the entire community is baptized into the realm of the Spirit “when the day of Pentecost had come.”

⁹²Keck, 41.

⁹³Ibid.

This is evidently the particular day for which the community had been instructed to “wait.”⁹⁴

The disciples moved from a level of distrust to trust in Jesus after spending time in ministry with him and observing his moral character which in the end caused them to wait in Jerusalem for the promise which they received.

It is therefore critical that in order for the parishioners to move from a level of distrust to trust in pastoral leadership that they carefully observe the moral character of the pastor over time. According to Laaser, *Congregations heal over time, one member at a time.*⁹⁵ That which the parishioner must examine over time as it relates to the moral character of the afterpastor is his or her honesty, reliability and respectability. The parishioner must examine the integrity of the afterpastor. According to Doughty, “The life of integrity holds God at the very center. It bends the heart, soul, and strength of life itself toward loving God.”⁹⁶ According to Armstrong, “Integrity must be seen and continually proven if a man is to function well in pastoral ministry.”⁹⁷ As this integrity is continually proven it will move the parishioner from distrust to trust in the afterpastor.

⁹⁴Ibid., 53.

⁹⁵Mark Laaser, *Restoring the Soul of a Church: Healing Congregations Wounded by Clergy Sexual Misconduct* (Collegeville, MN: The Liturgical Press, 1995) 232.

⁹⁶Steve. Doughty, *To Walk in integrity: Spiritual Leadership in times of Crisis* (Nashville, TN: Upper Room Books, 2004), 30.

⁹⁷John H. Armstrong, *The Stain that Stays* (Great Britain, UK: Christian Focus Publications, 2000), 168.

APPENDIX B

PRE/POST TEST QUESTIONNAIRE

Survey Questionnaire Pretest

Date

AGE:

18-24: 35-49: 50-65: 65+:

GENDER:

Male: Female:

EDUCATION:

Less than High School: High School: Some College:

Associates Degree: Bachelor's Degree: Advanced Degree:

YEARS OF MEMBERSHIP

0-5: 6-10: 11-15: 16-20: 20+:

1) I have had fears generating within me stemming from the abuse and violation of my trust by someone.

Strongly Disagree Disagree Agree Strongly Agree

2) Fear causes me to hide my true feelings so that I will not be hurt again.

Strongly Disagree Disagree Agree Strongly Agree

3) The fear of being hurt again keeps me from freely moving into new relationships.

Strongly Disagree Disagree Agree Strongly Agree

4) Fear of being hurt again causes me to reject new opportunities.

Strongly Disagree Disagree Agree Strongly Agree

5) A person's misconduct in a particular profession can cause me to distrust others in the same profession.

Strongly Disagree Disagree Agree Strongly Agree

6) When an experience with distrust with pastoral leadership has occurred, the moral character displayed by the after pastor is critical to the process of reestablishing trust in new pastoral leadership.

Strongly Disagree Disagree Agree Strongly Agree

7) Taking a risk and trusting someone again after being hurt can lead to redemption.

Strongly Disagree Disagree Agree Strongly Agree

8) Faith in God enables me to take a risk and move forward into new relationships when I have been hurt in the past.

Strongly Disagree Disagree Agree Strongly Agree

9) Faith in God can help me forgive those who have hurt me in the past.

Strongly Disagree Disagree Agree Strongly Agree

10) I am reluctant to forgive when someone has hurt me.

Strongly Disagree Disagree Agree Strongly Agree

11) Forgiveness is important in reestablishing trust again after being hurt.

Strongly Disagree Disagree Agree Strongly Agree

12) I believe that forgiveness is essentially important to my own healing.

Strongly Disagree Disagree Agree Strongly Agree

13) I have held innocent people responsible for the hurt caused by someone else.

Strongly Disagree Disagree Agree Strongly Agree

14) The class leaders system can assist me in restoring trust after my trust has been violated by someone.

Strongly Disagree Disagree Agree Strongly Agree

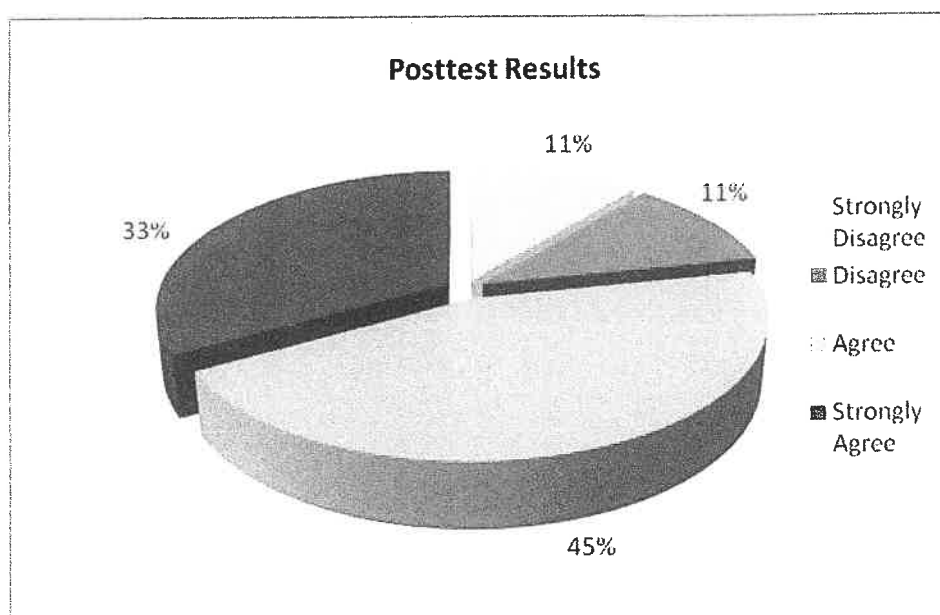
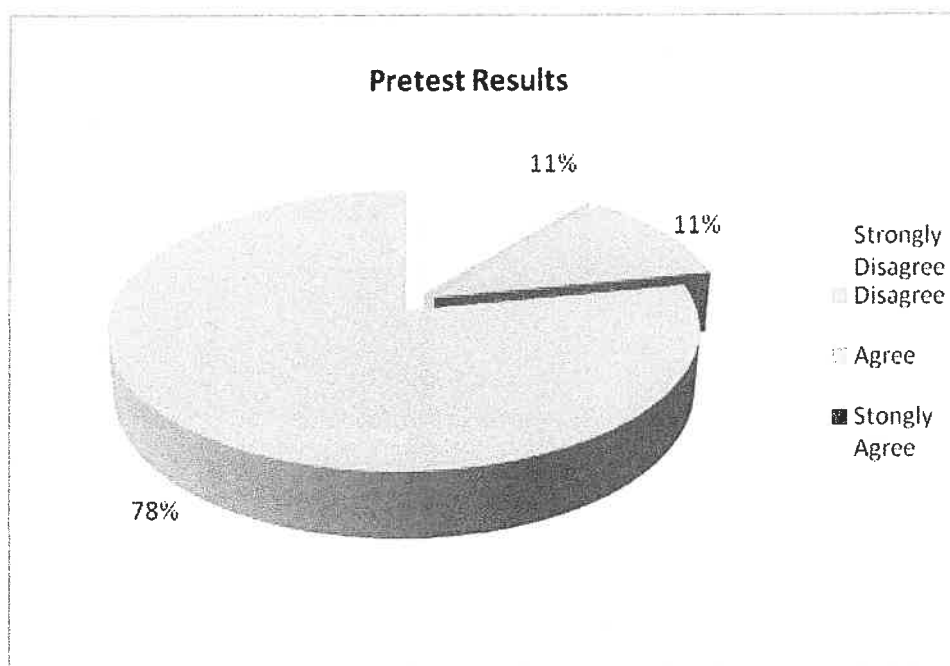
15) The class leaders system can help me resolve issues of distrust with pastoral leadership.

Strongly Disagree Disagree Agree Strongly Agree

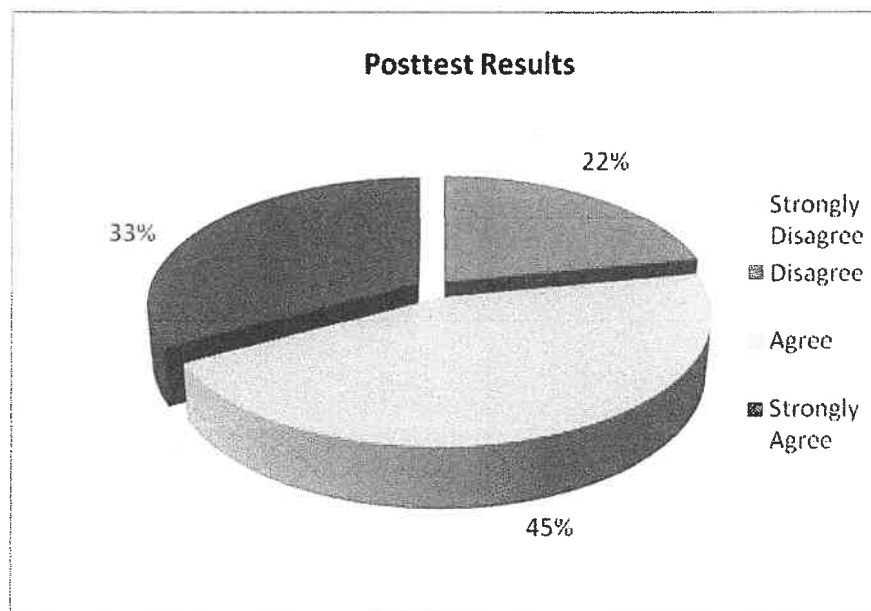
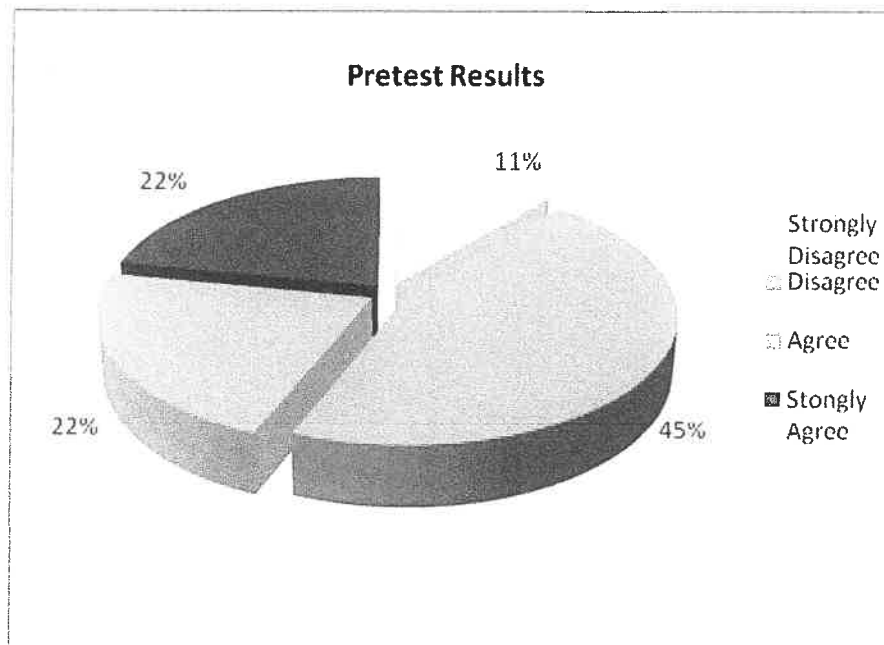
APPENDIX C
FEMALE AND MALE RESULTS

Results of Women

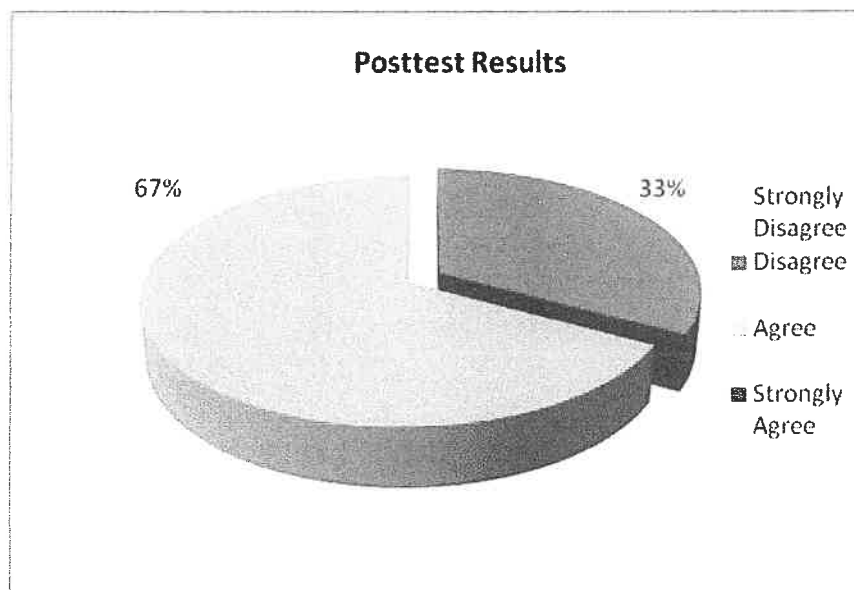
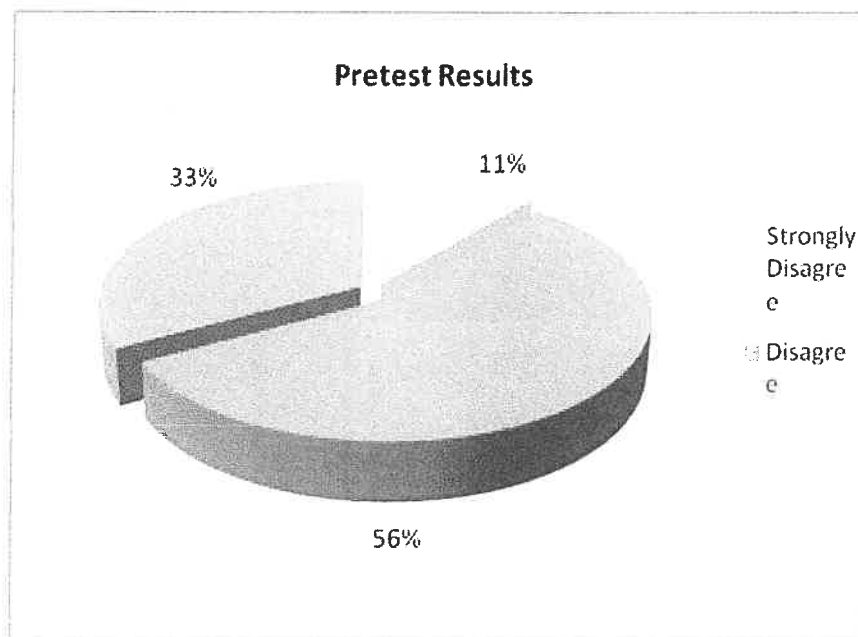
1. I have had fears generating within me stemming from the abuse and the violation of my trust by someone.



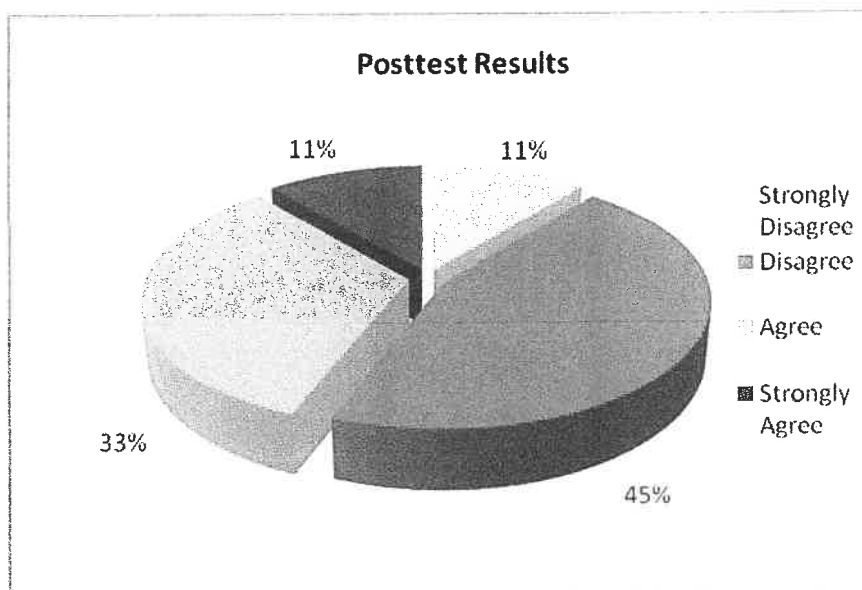
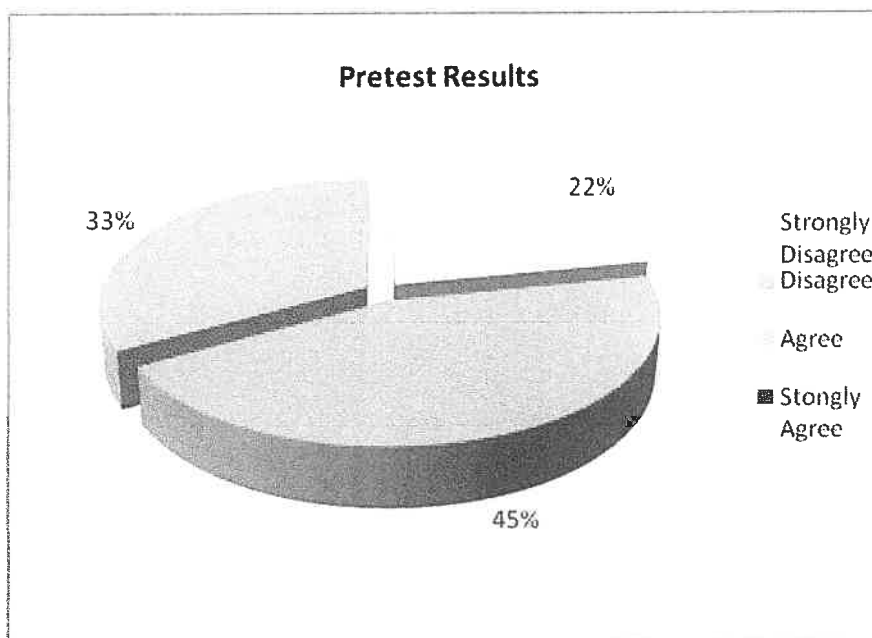
2. Fear causes me to hide my true feelings so that I will not be hurt again.



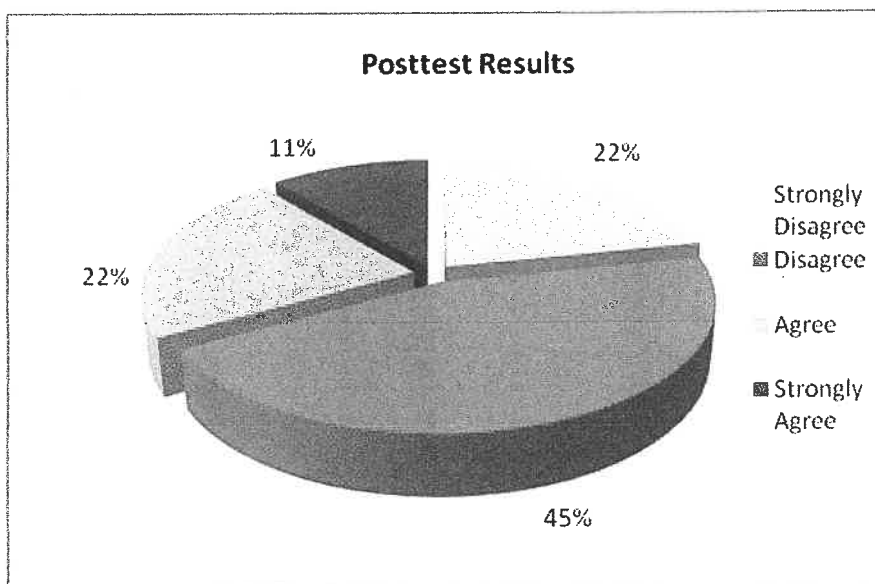
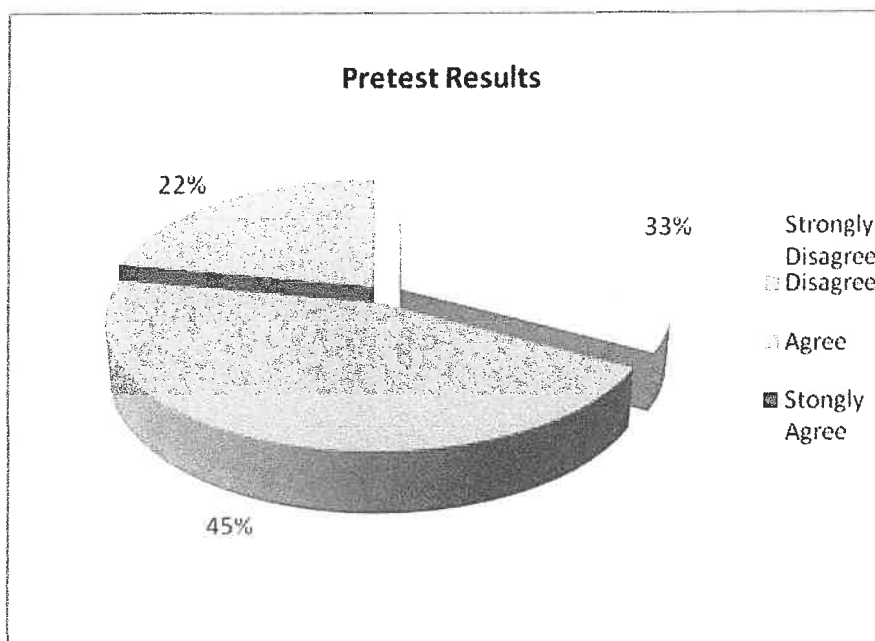
3. The fear of being hurt again keeps me from freely moving into new relationship.



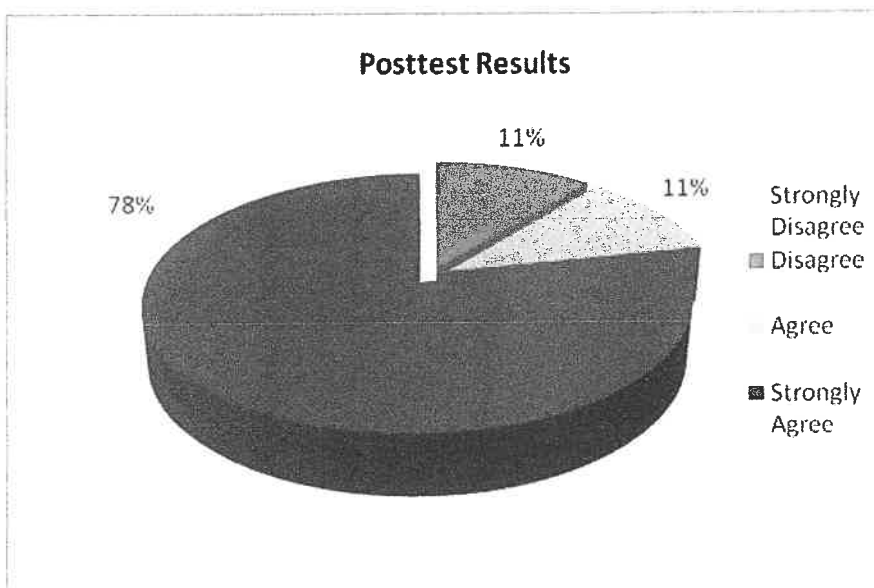
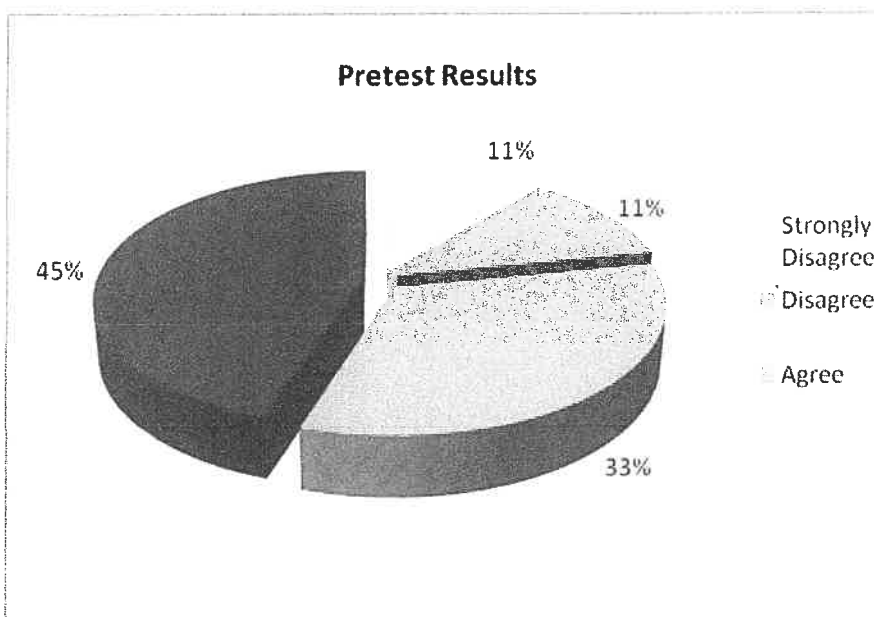
4. Fear of being hurt again causes me to reject new opportunities.



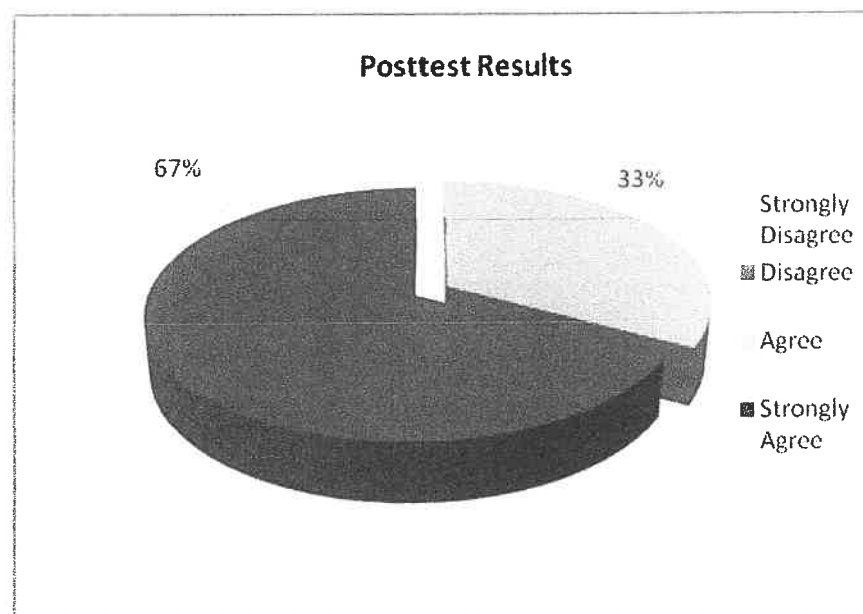
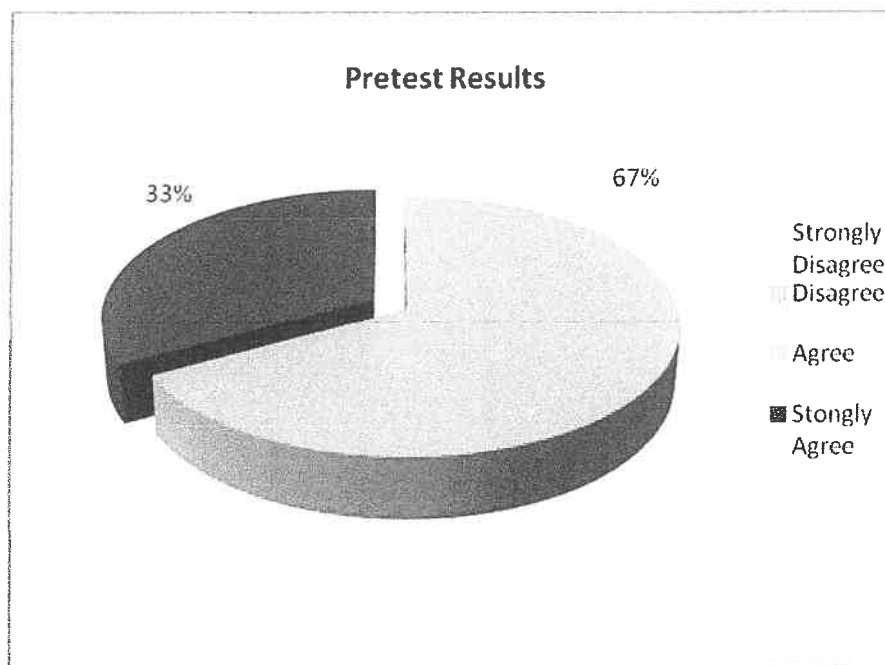
5. A person's misconduct in a particular profession can cause me to distrust others in the same profession.



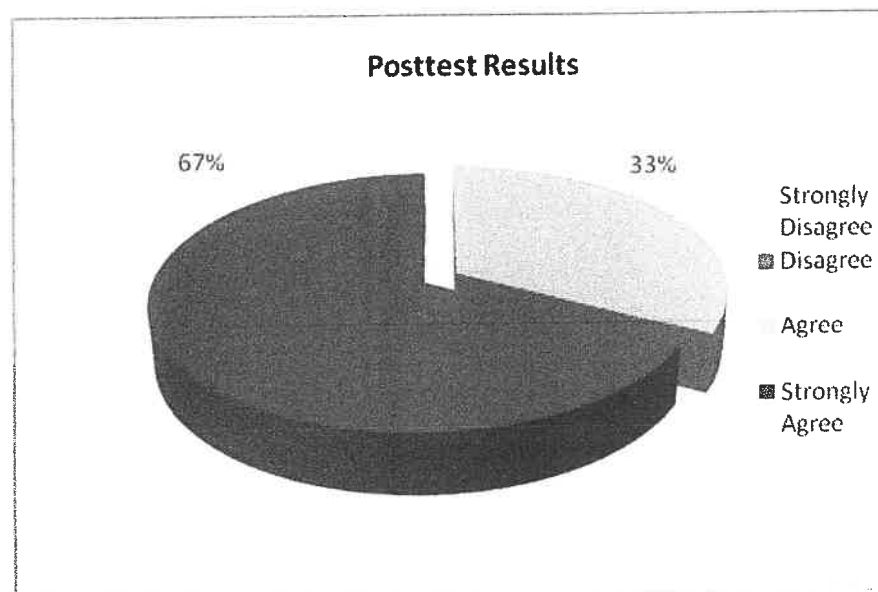
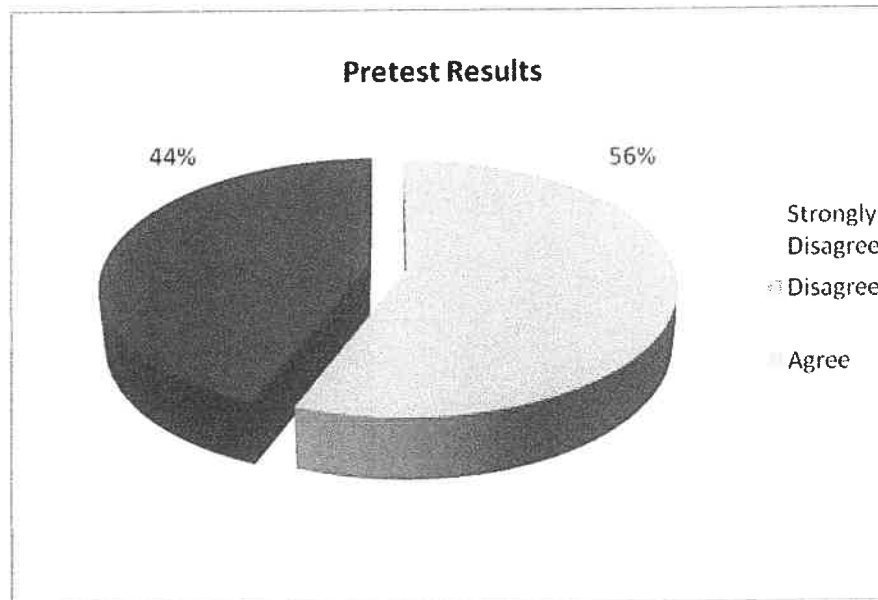
6. When an experience with distrust with pastoral leadership has occurred, the moral character displayed by the afterpastor is critical to the process of reestablishing trust in new pastoral leadership.



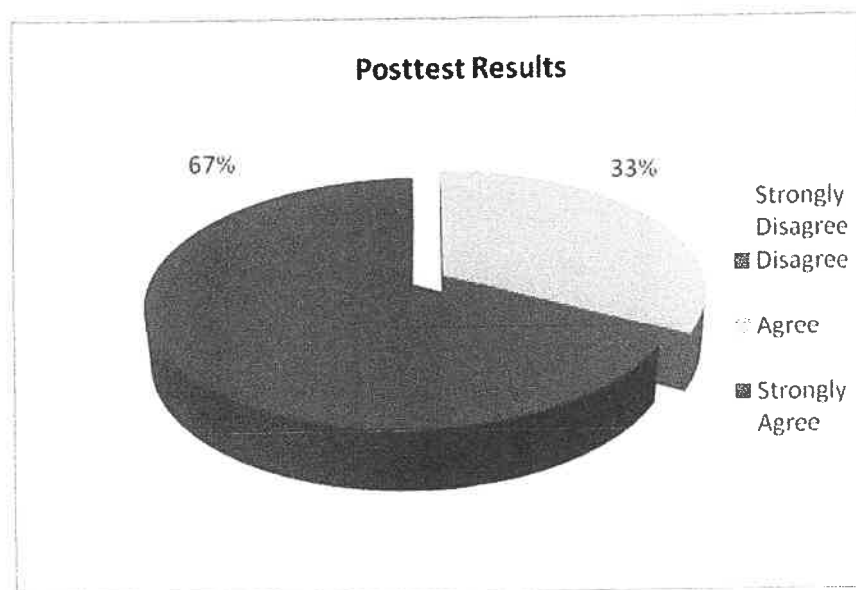
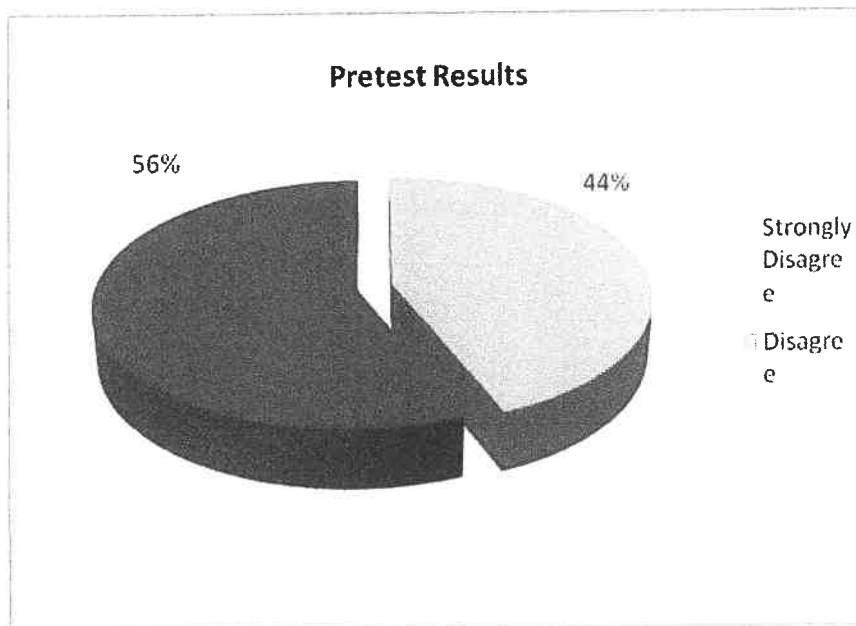
7. Taking a risk and trusting someone again after being hurt can lead to redemption.



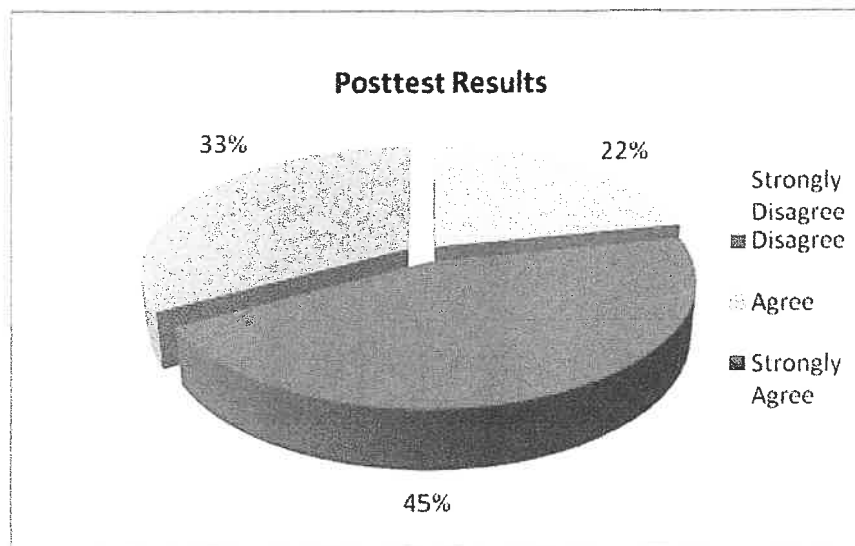
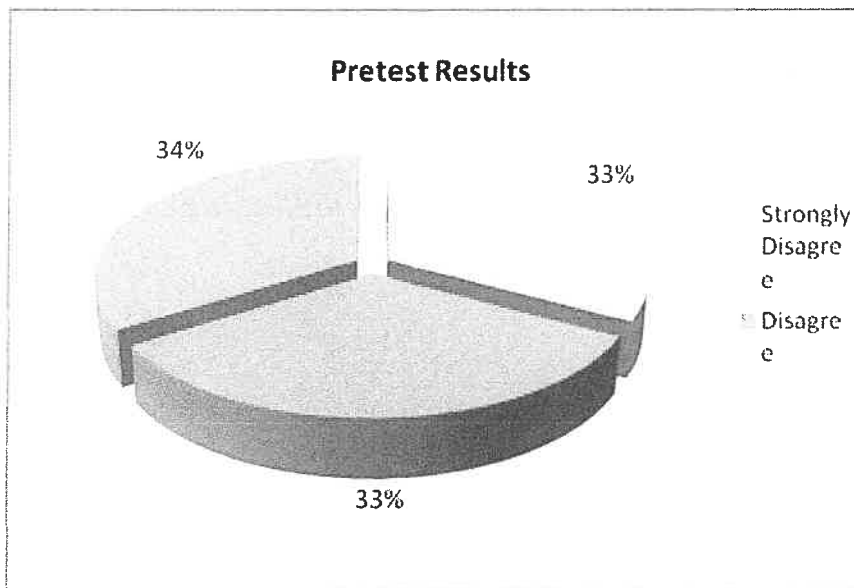
8. Faith in God enables me to take a risk and move forward into new relationship when I have been hurt in the past.



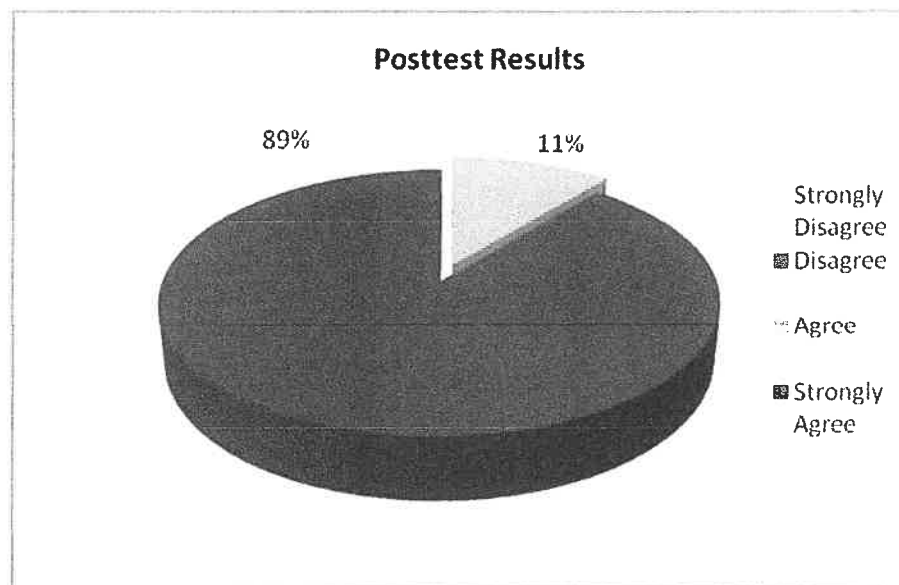
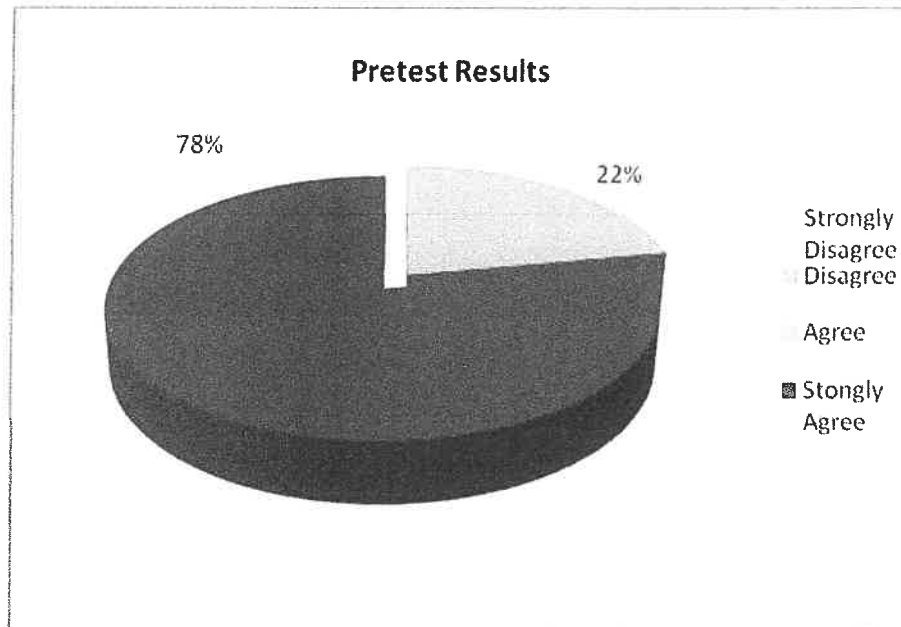
9. Faith in God can help me forgive those who have hurt me in the past.



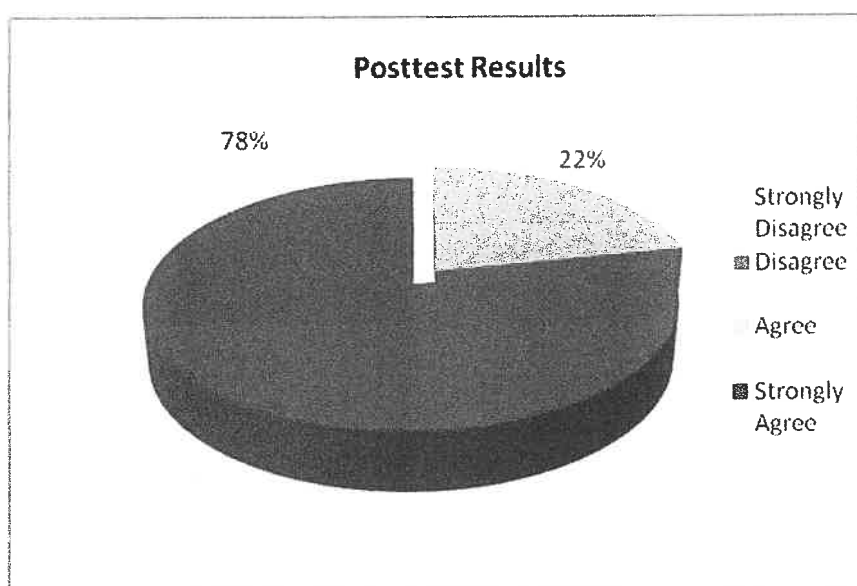
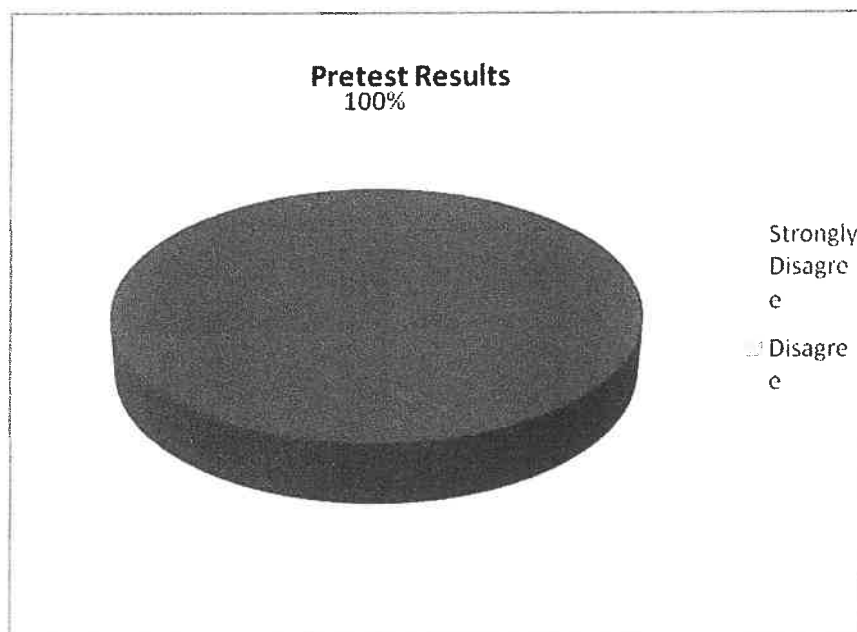
10. I am reluctant to forgive when someone has hurt me.



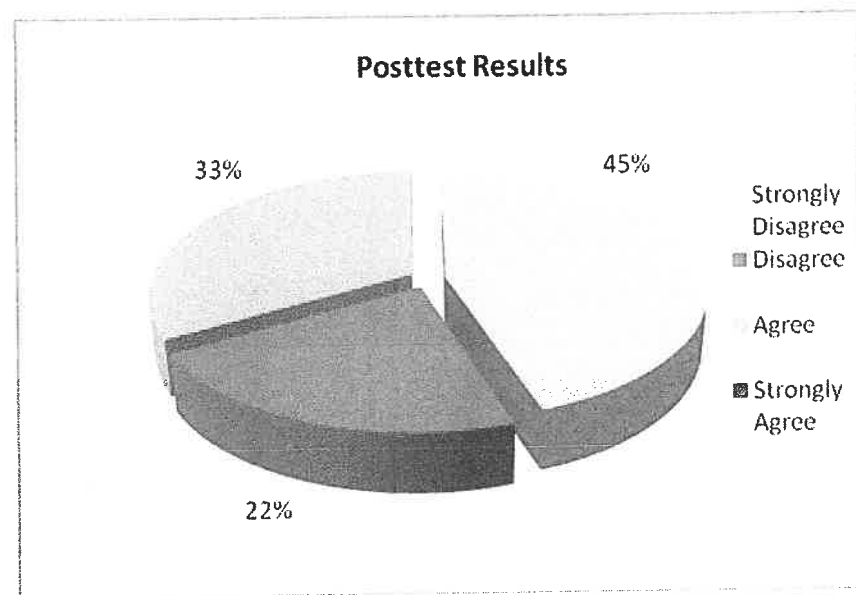
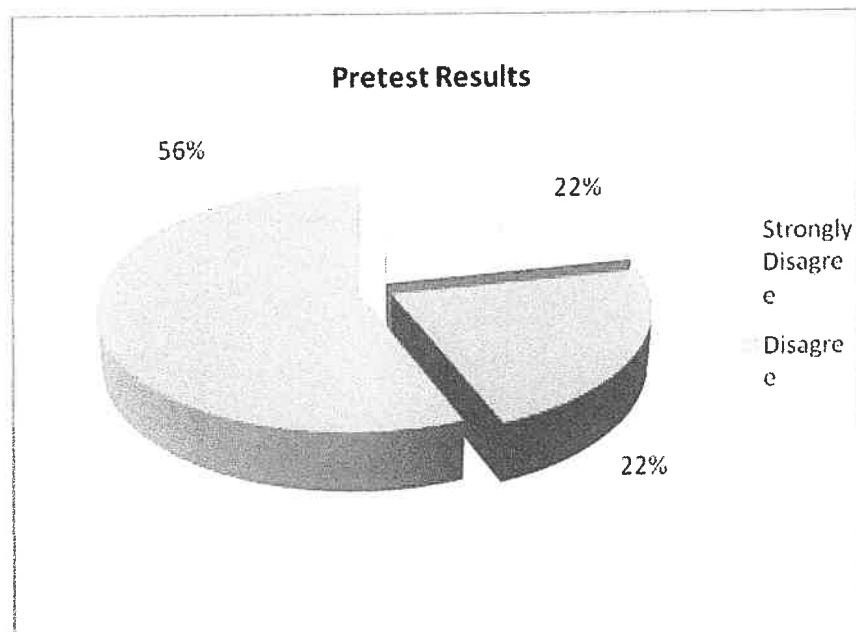
11. Forgiveness is important in reestablishing trust again after being hurt.



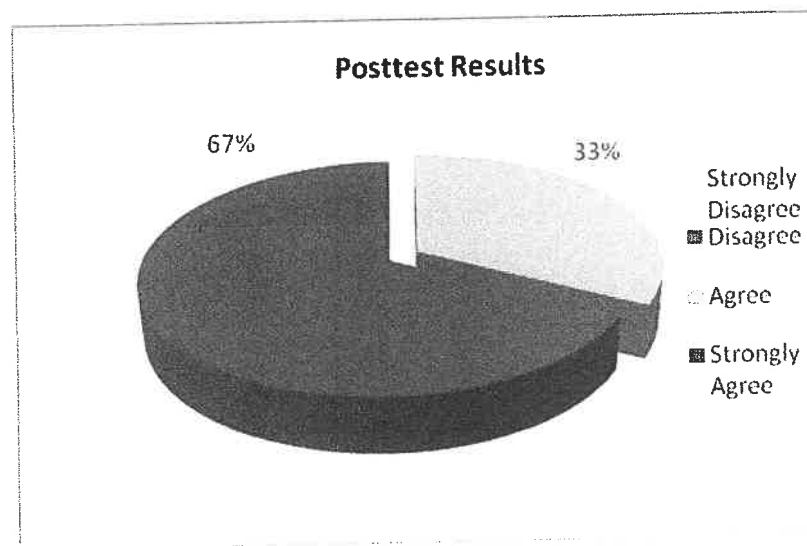
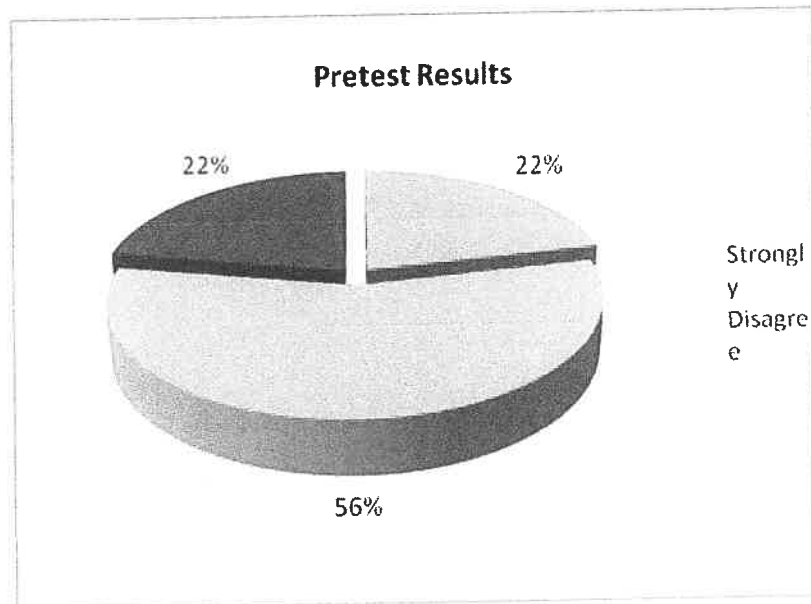
12. I believe that forgiveness is essentially important to my own healing.



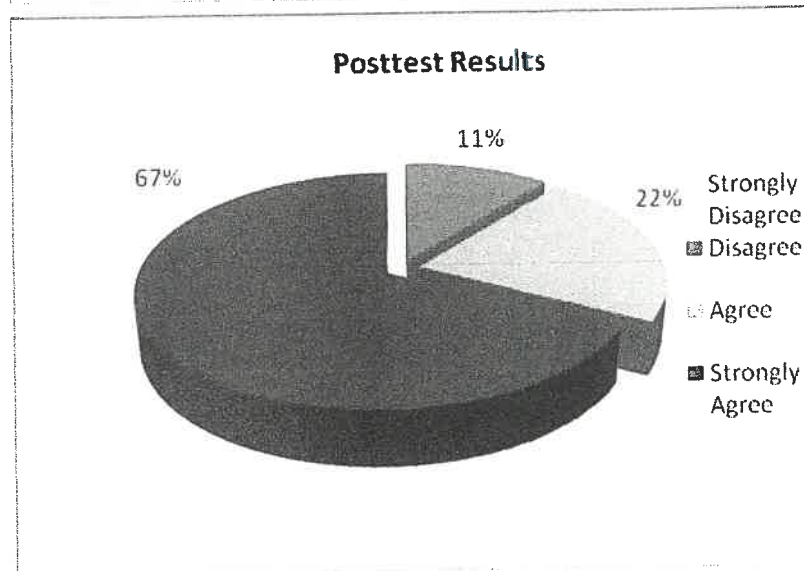
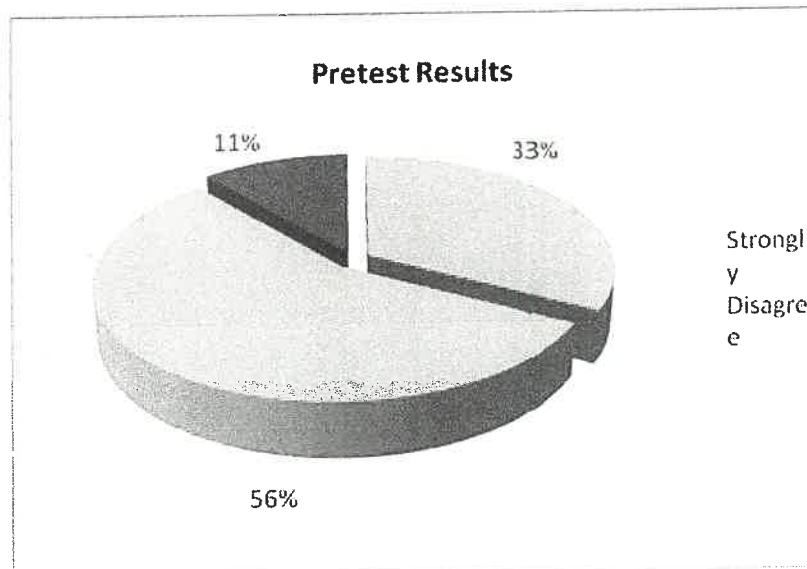
13. I have held innocent people responsible for the hurt caused by someone else.



14. The class leader system can assist me in restoring trust after my trust has been violated by someone.

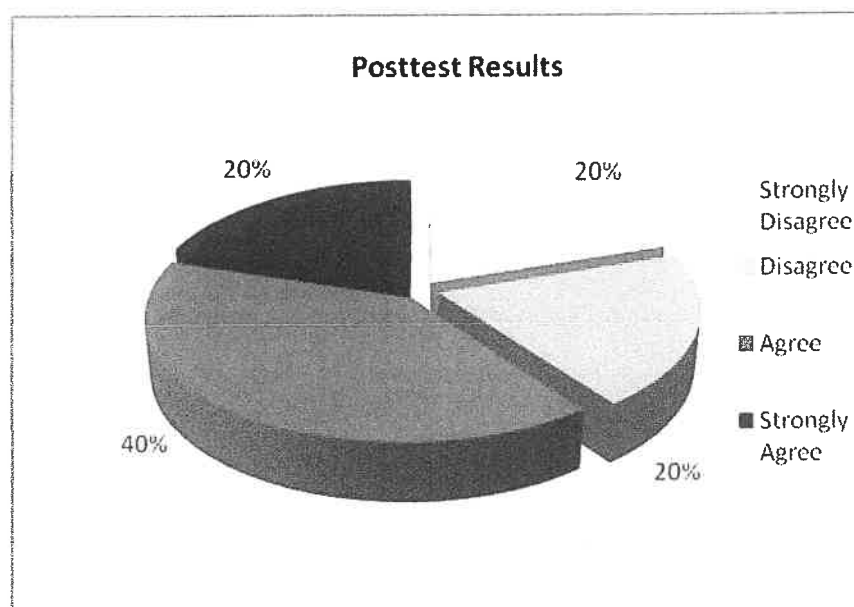
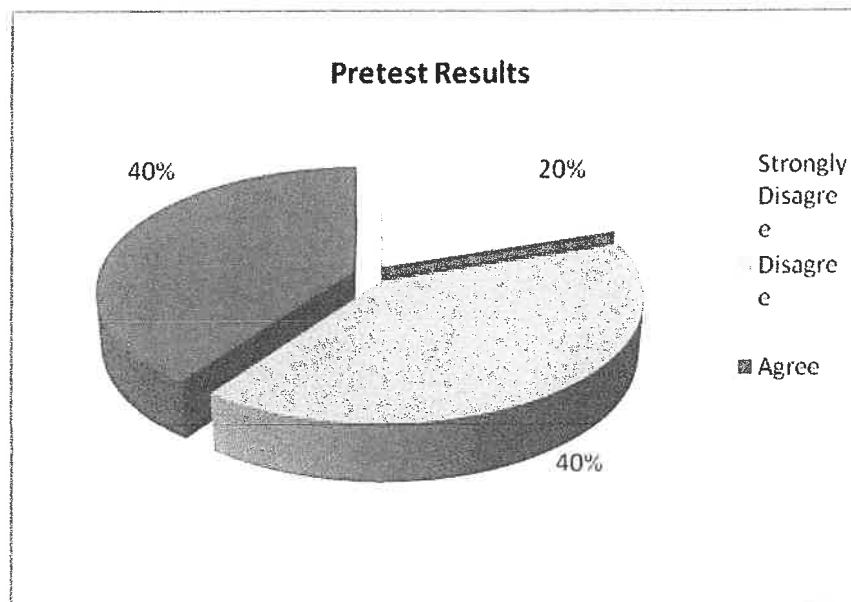


15. The class leader system can help me resolve issues of distrust with pastoral leadership.

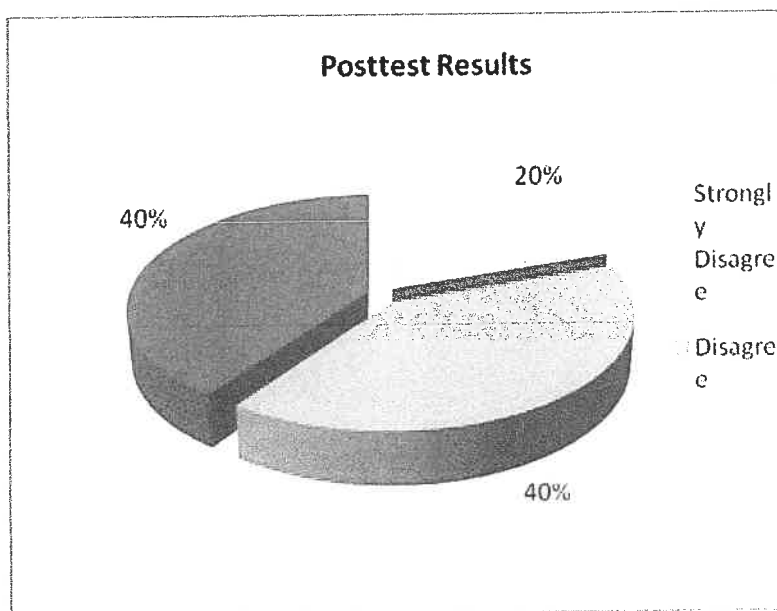
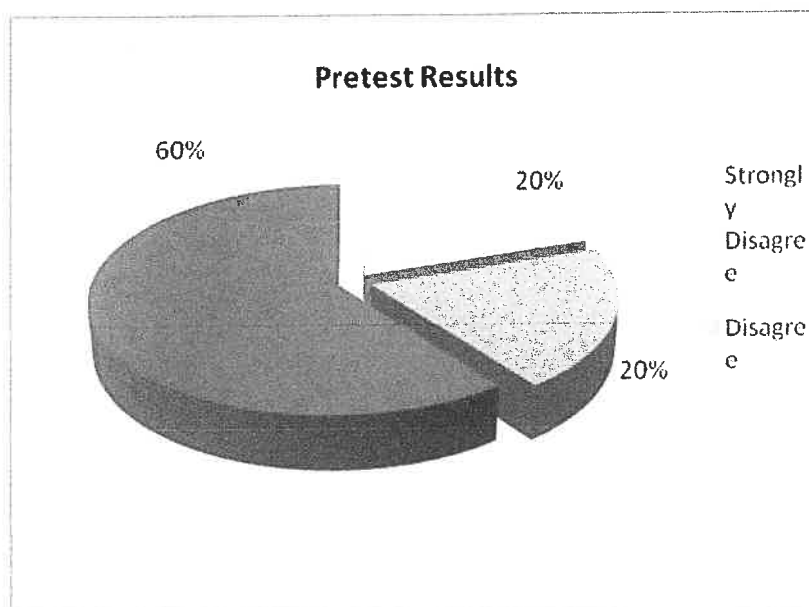


Results of Men

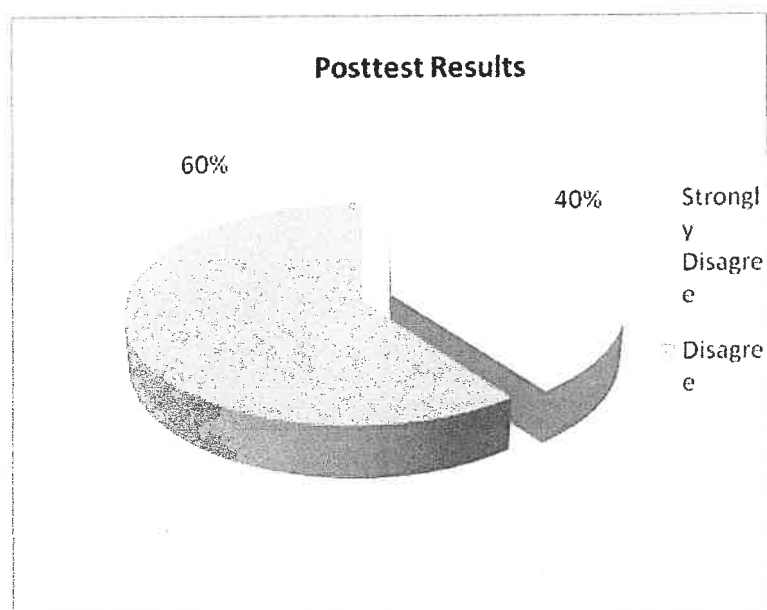
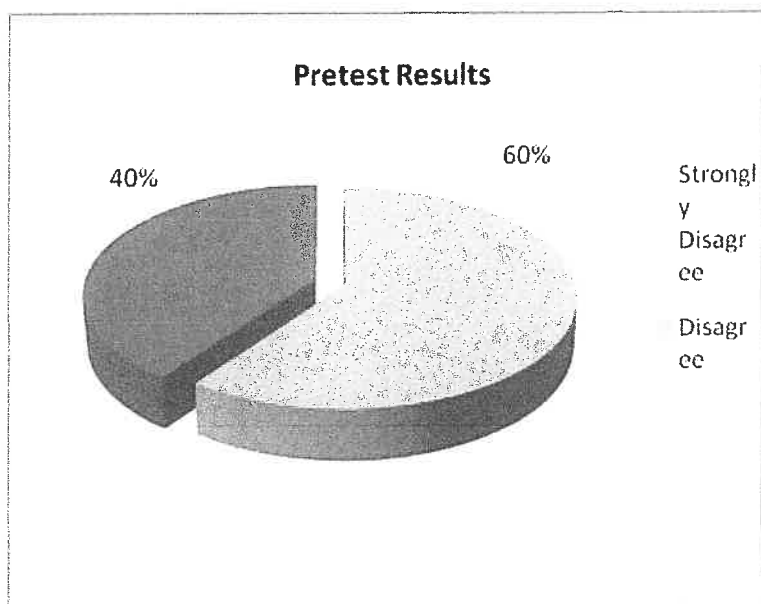
2. I have had fears generating within me stemming from the abuse and the violation of my trust by someone.



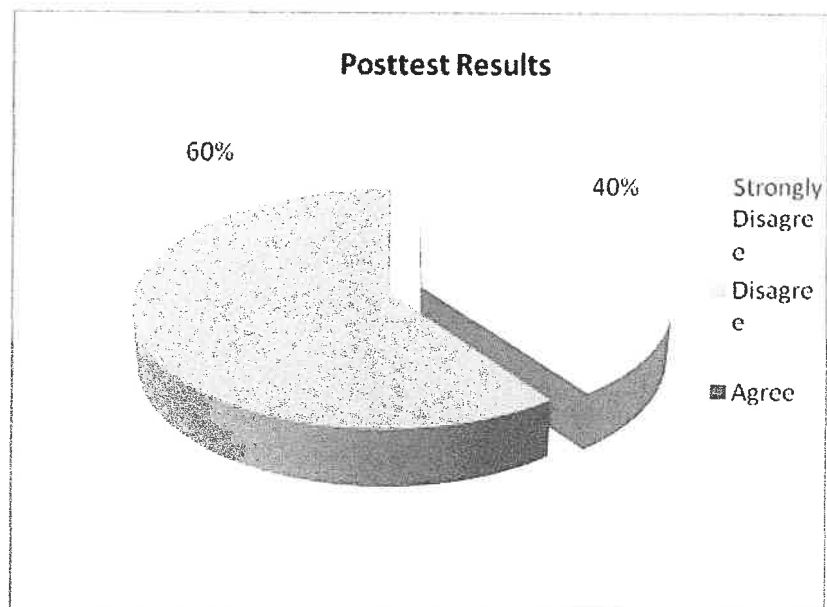
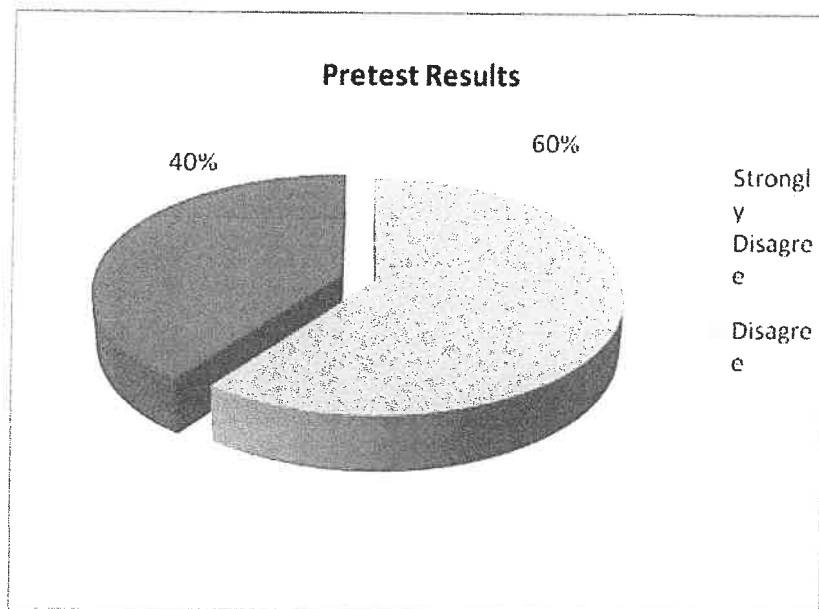
2. Fear causes me to hide my true feelings so that I will not be hurt again.



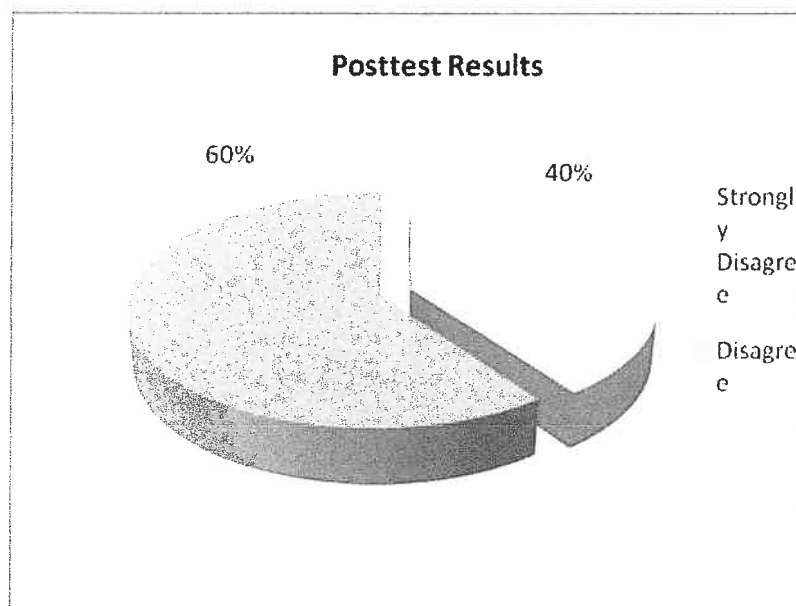
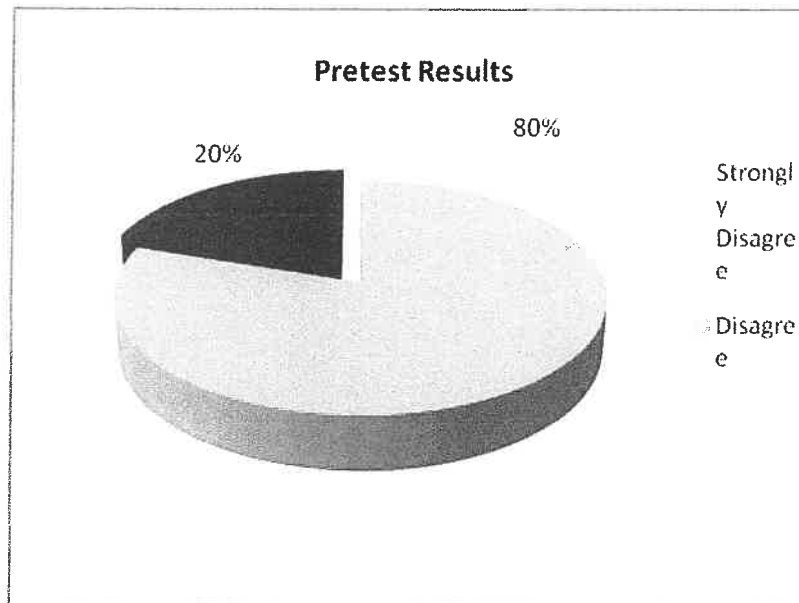
3. The fear of being hurt again keeps me from freely moving into new relationships.



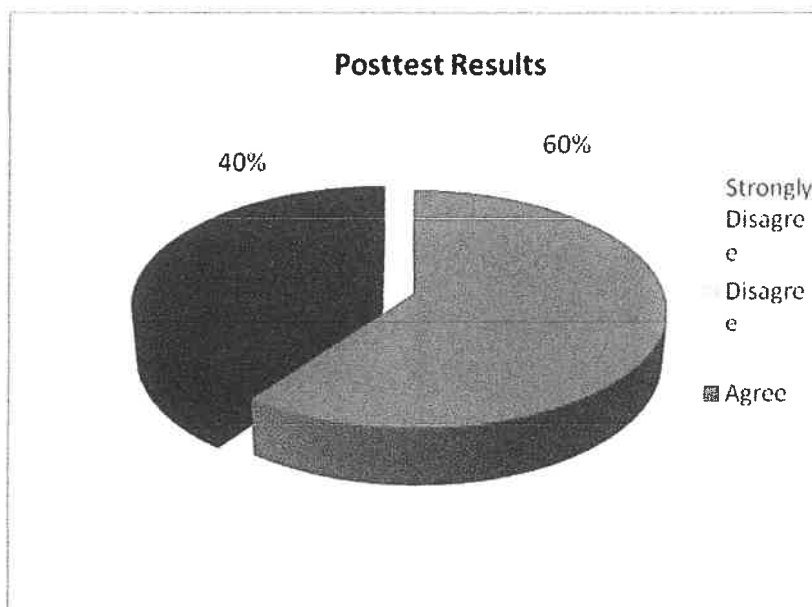
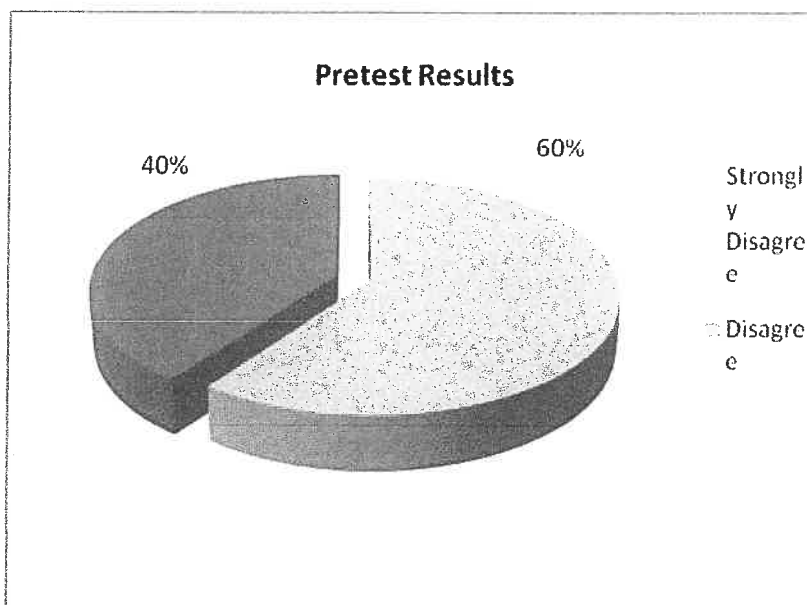
4. Fear of being hurt again causes me to reject new opportunities.



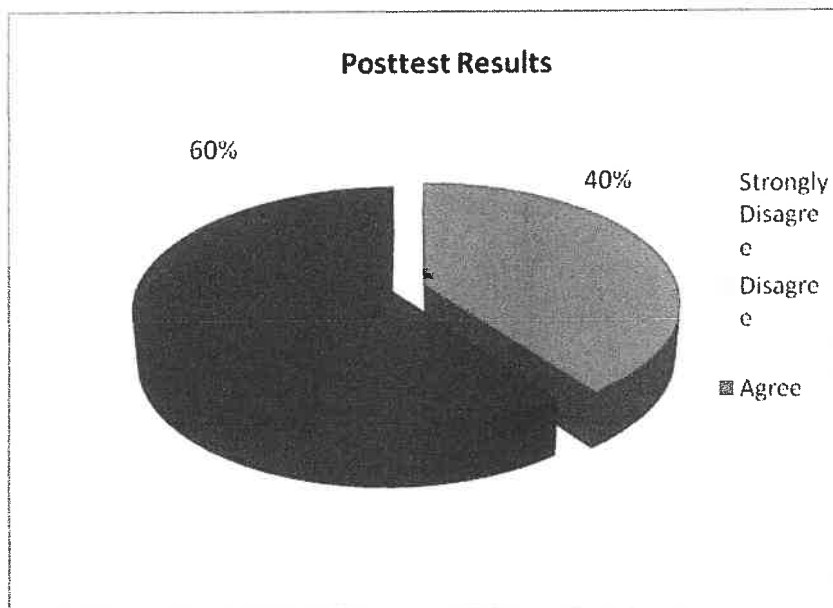
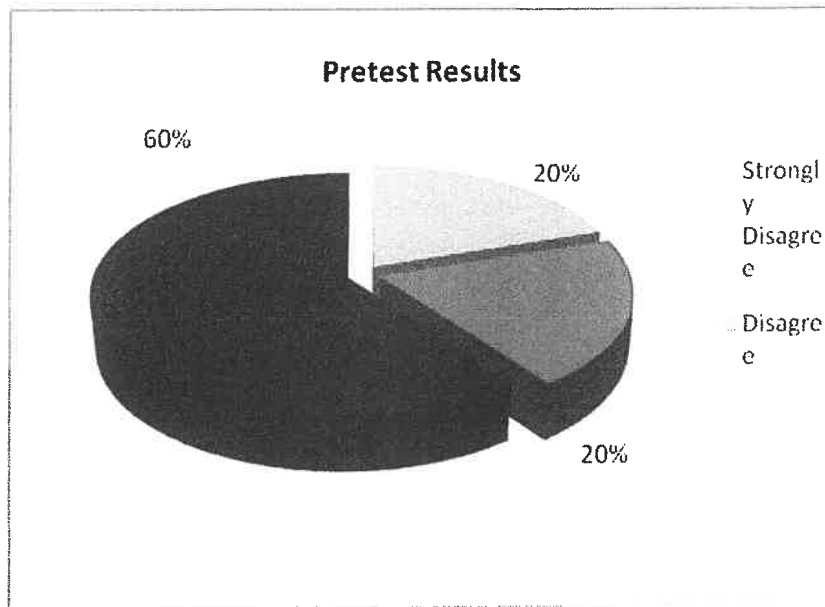
5. A person's misconduct in a particular professional can cause me to distrust others in the same profession.



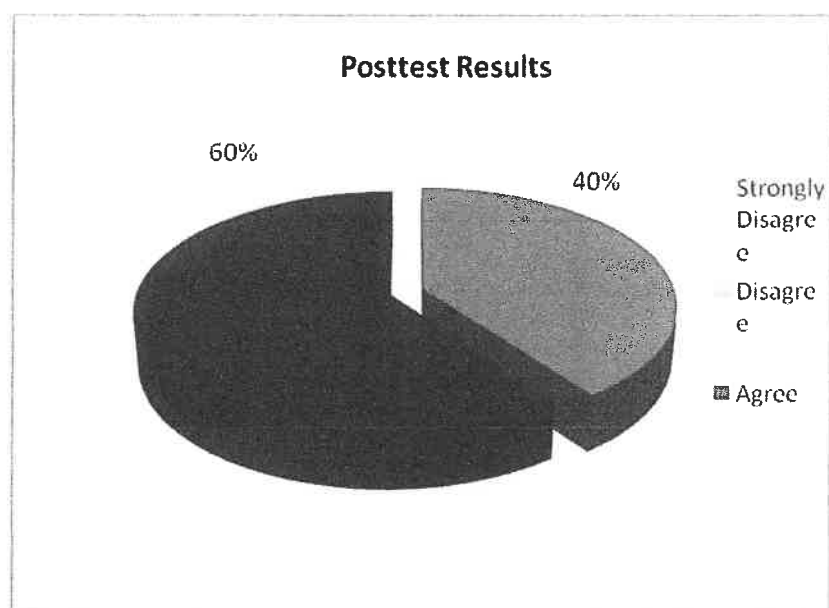
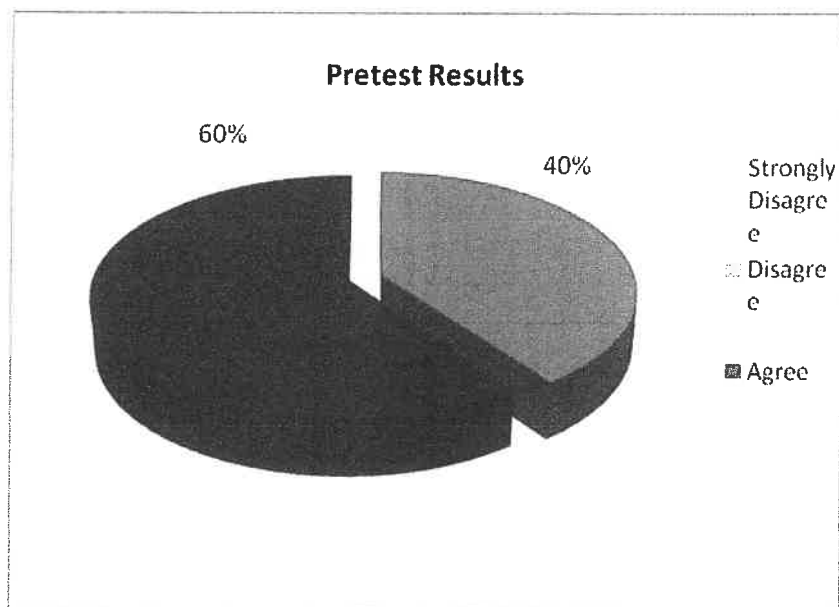
6. When an experience with distrust with pastoral leadership has occurred, the moral character displayed by the afterpastor is critical to the process of reestablishing trust in new pastoral leadership.



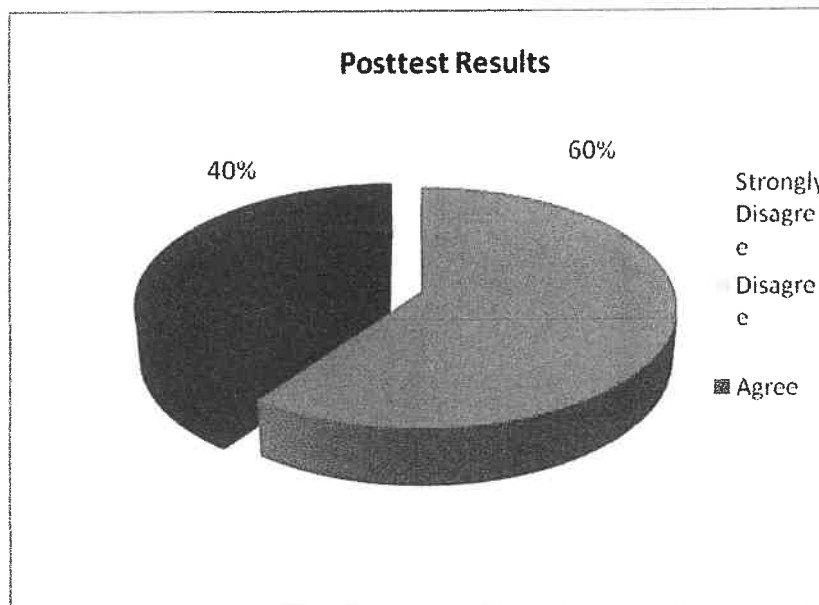
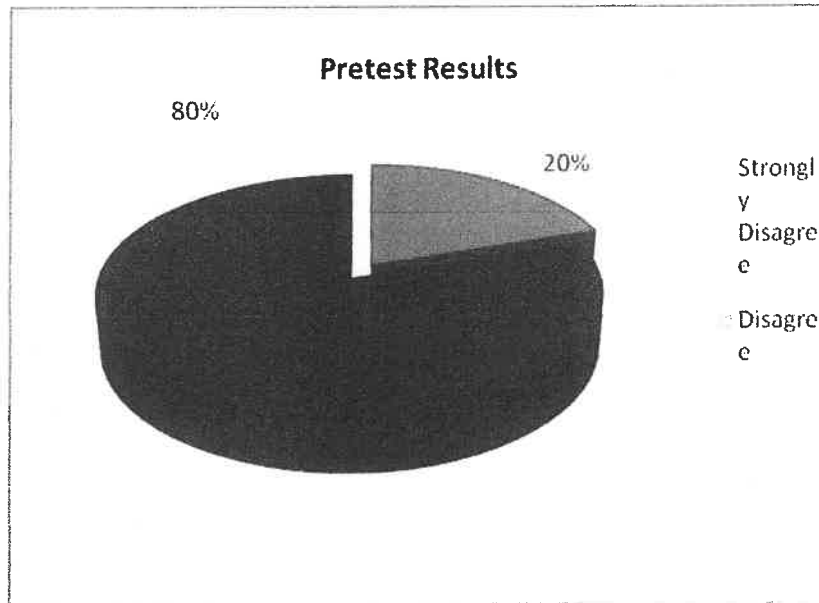
7. Taking a risk and trusting someone again after being hurt can lead to redemption.



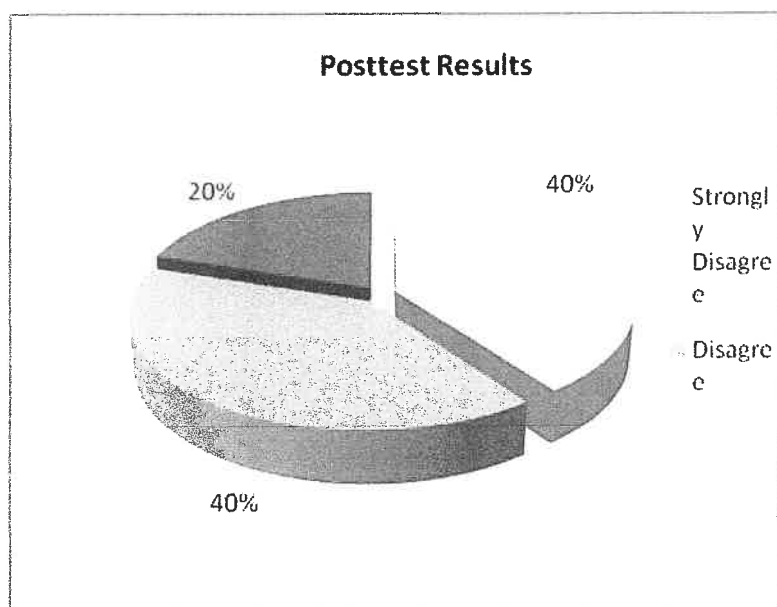
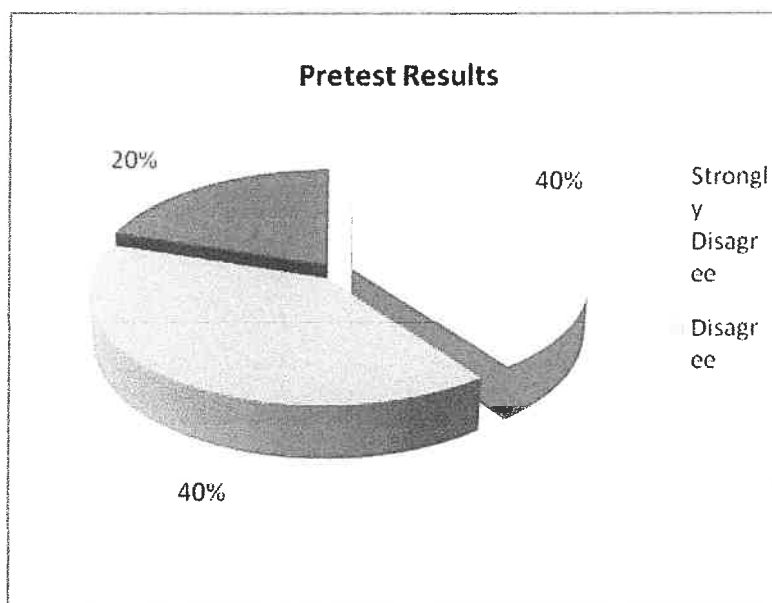
8. Faith in God enables me to take a risk and move forward into new relationships when I have been hurt in the past.



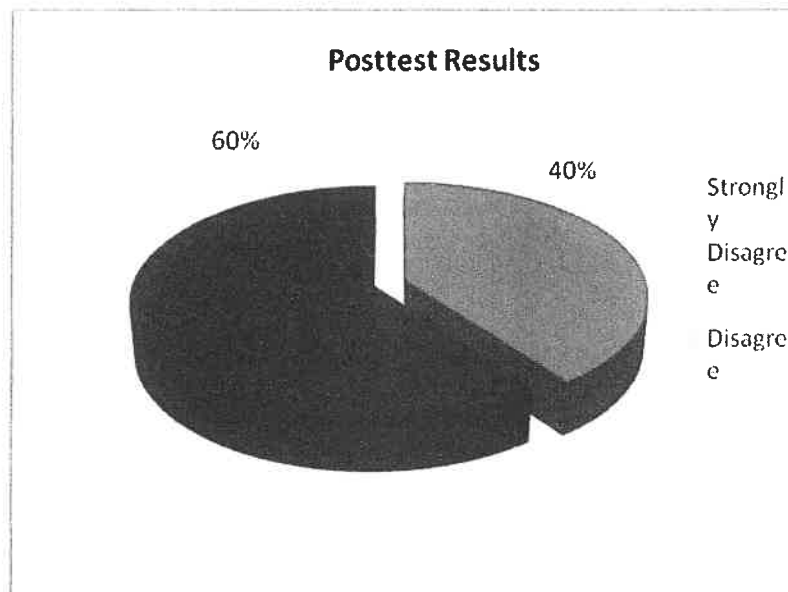
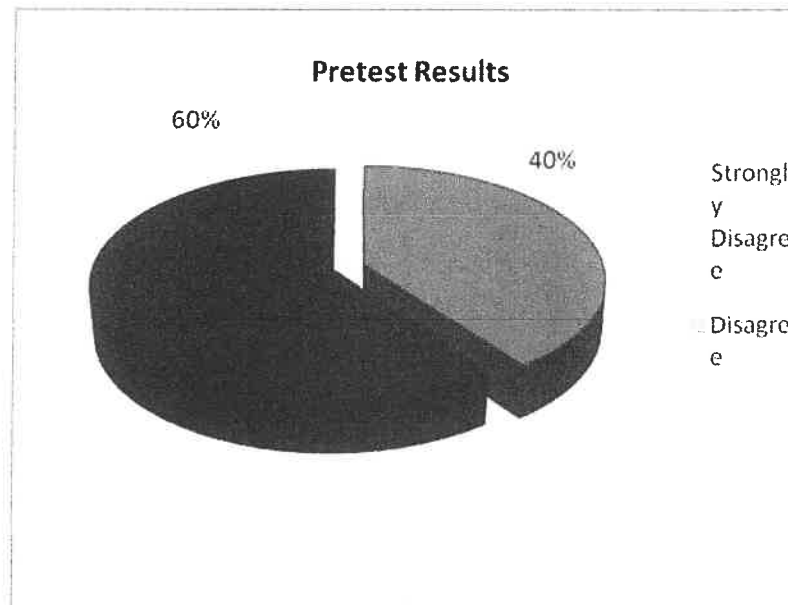
9. Faith in God can help me forgive those who have hurt me in the past.



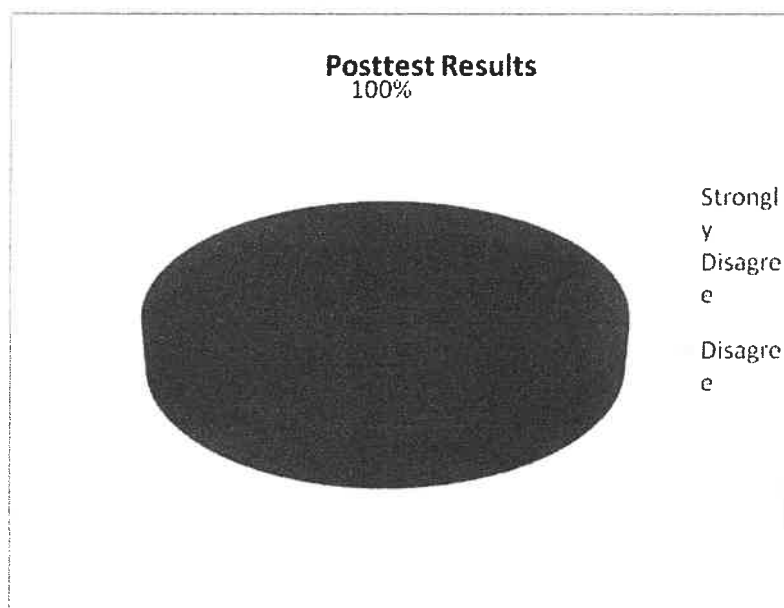
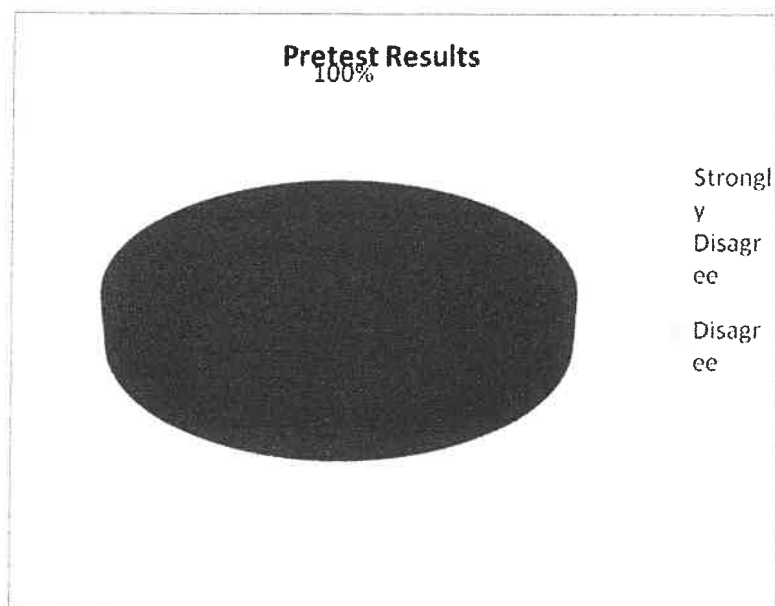
10. I am reluctant to forgive when someone has hurt me.



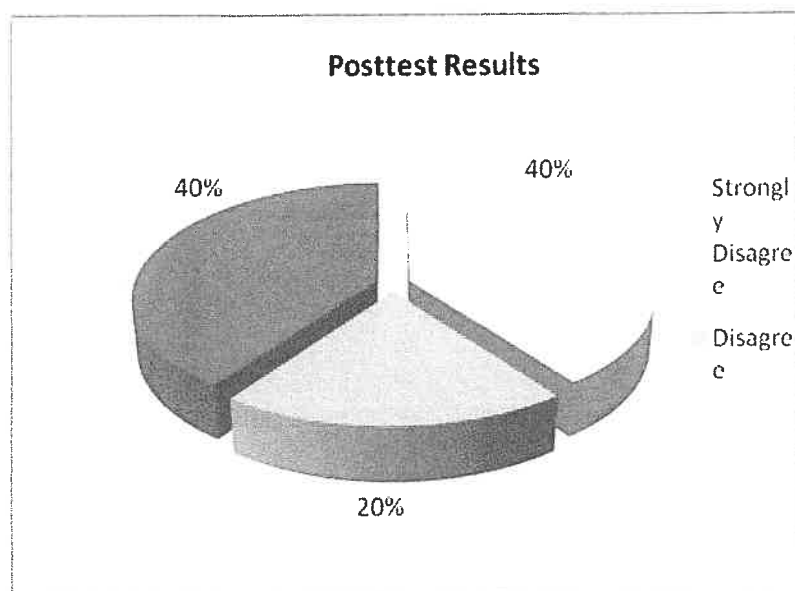
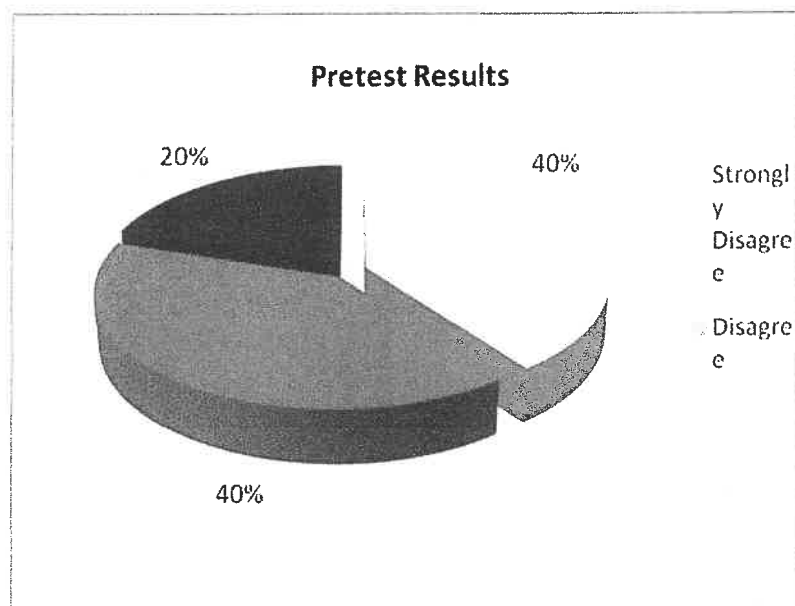
11. Forgiveness is important in reestablishing trust again after being hurt.



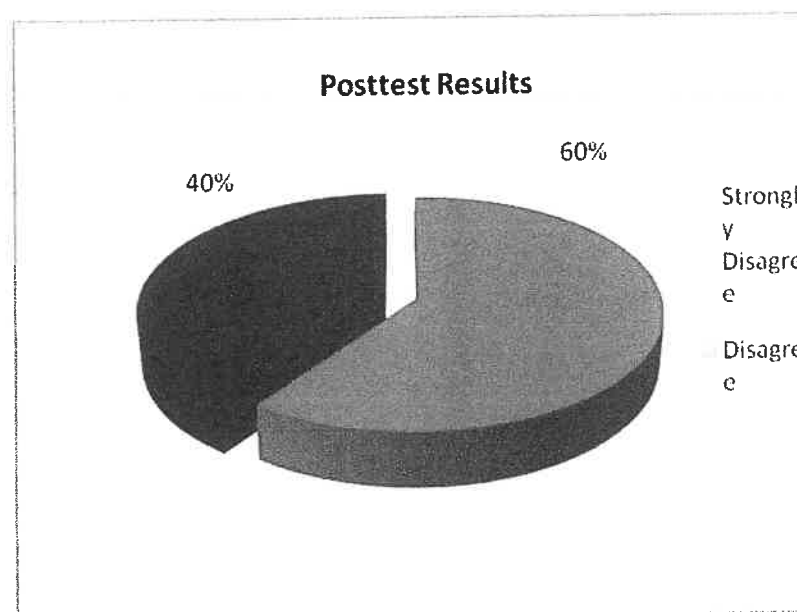
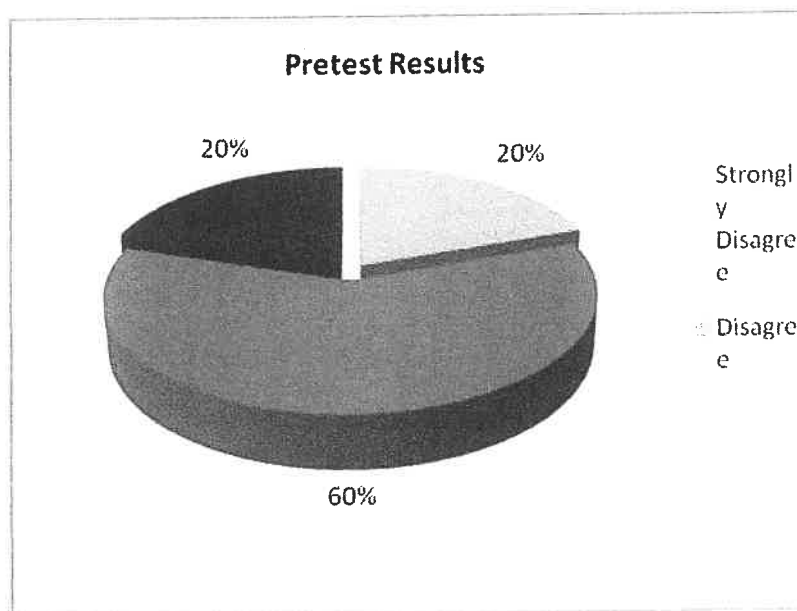
12. I believe that forgiveness is essentially important to my own healing.



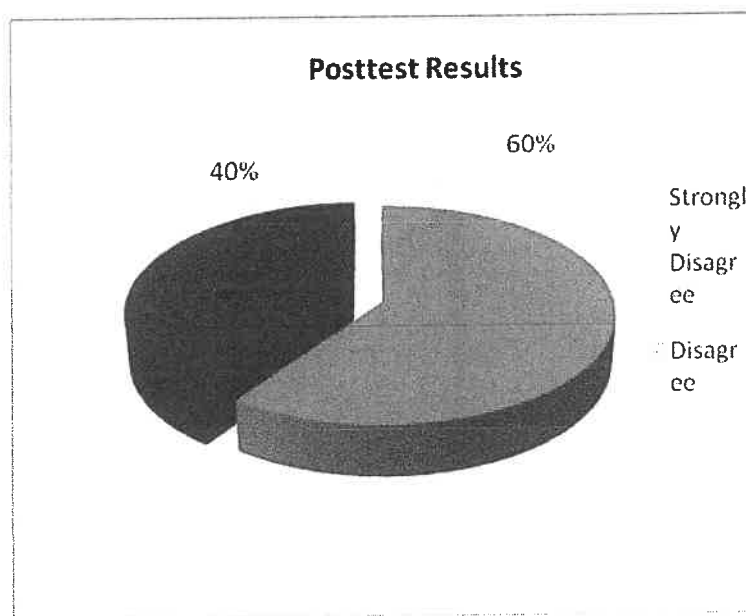
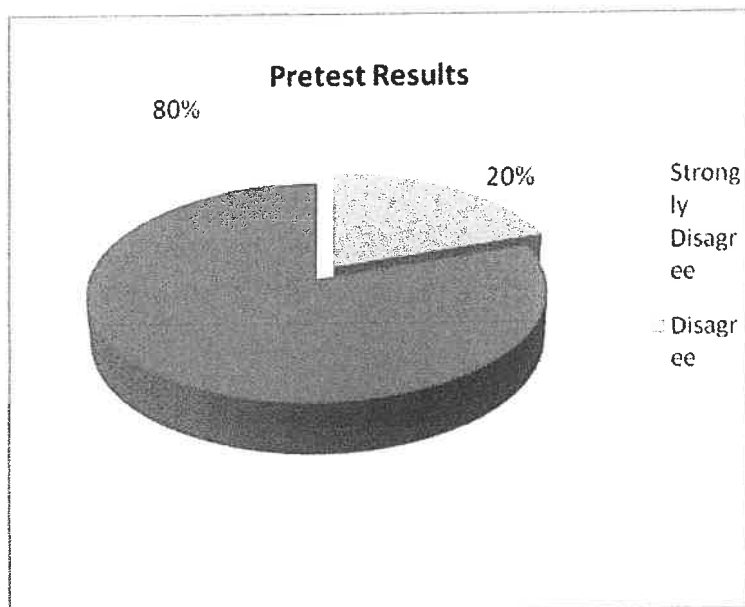
13. I have held innocent people responsible for the hurt caused by someone else.



14. The class leader system can assist me in restoring trust after my trust has been violated by someone.



16. The class leader system can help me resolve issues of distrust with pastoral leadership.



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